CMP-SPRCP-74-29

U.S SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

American Consulate General
Hong Kong, B. C. C.

July 15-19, 1974

U. I. C. C.
SEP 5 1974
LIBRARY

DISTRIBUTED BY:

NTIS

National Technical Information Service
U. S. DEPARTMENT OF COMMERCE
5285 Port Royal Road, Springfield Va. 22151

701
U58

CMP-SPRCP-74-29

Survey of People's Republic of China Press

American Consulate General
Hong Kong, B.C.C.

No. 5653-5657
July 15-19, 1974

This edition is printed in the United States of America for dissemination in the Western Hemisphere, Europe, the Mediterranean, and the west coast of Africa from material produced by the American Consulate General, Hong Kong. All queries concerning this edition should be sent to:

National Technical Information
Service (152.12)
U.S. Department of Commerce
Springfield, Virginia 22151

TABLE OF CONTENTS

NATIONAL

Page

PROGRESSIVE ROLE OF PHILOSOPHER HSÜN IN HISTORY

"Man's Determination Will Conquer Nature" Is Philosopher Hsün's Revolutionary Philosophy 1

LITERATURE AND ART

Rebuking the "Theory of Amusement" - by Hung T'u 13

TEENAGE YOUTH AND CHILDREN

Let the New Generation Grow Even More Vigorously - by Ch'ang Ming 16

Reproduced by
NATIONAL TECHNICAL
INFORMATION SERVICE
US Department of Commerce
Springfield, VA. 22151

Page

CRITICISM OF LIN PIAO AND CONFUCIUS

Communists in Northeast China Factory Take Lead in Criticizing Lin Piao, Confucius 18

TIBET

Many Outstanding People Among Minority Nationalities in Tibet Join Communist Party 20

Class Education Stimulates Criticism of Lin Piao, Confucius in a Tibetan Commune 23

FILM FESTIVAL

China Holds Festival of Films on National Pace-Setters in Industry and Agriculture 24

LABOR PROTECTION

Good Working Conditions for Peking Workers in Summer 25

GOOD HARVESTS

Good Summer Harvest in Tientsin 26

POSTAL SERVICE

Improved Postal Service in Inner Mongolian Pastoral Area 28

FOREIGN RELATIONS

CHINA AND CANADA

Ambassador C. John Small Gives Reception in Celebration of Canadian National Day 29

CHINA AND GABON

Gabonese Minister Delegate and Wife in Peking 29

CHINA AND INDIA

Jen-min Jih-pao Article: "Intolerable Bullying" 30

CHINA AND IRAQ

Iraqi Trade Union Delegation in Peking 31

CHINA AND JAPAN

Liao Cheng-chih Meets Delegation of Applied Botanists of Japan 32

Page

CHINA AND KOREA

Chinese Friendship Association Vice President Fetes Korean Sculptors Delegation 32

Chinese and Korean Athletes Meet in Friendly Track and Field Contest in Peking 33

CHINA AND NORWAY

Norwegian Delegation Leaves Peking for Other Parts of China 34

CHINA AND RWANDA

Rwandan Ambassador to China Gives National Day Reception 34

CHINA AND SRI LANKA

Delegation of Institution of Engineers of Sri Lanka Leaves Peking 35

Sri Lanka Football Team Leaves Changchun for Visit to Shenyang 35

CHINA AND TANZANIA

Tanzanian Minister for Defense and National Service Receives Chinese Military Goodwill Mission 36

CHINA AND UN

Chinese Delegation Leader Speaks at Plenary Session of UN Conference on Law of Sea 37

CHINA AND US

Vice Foreign Minister Chiao Kuan-hua Meets US Democratic Senator Henry M. Jackson 44

CHINA AND YEMEN

Chinese-Assisted Road, Bridge Handed Over to Democratic Yemen 44

TERRITORIAL WATERS

Third UN Conference on Law of Sea Continues General Debate 45

NATIONAL

STUDY OF "ON FEUDALISM"

Study the Struggle between the Confucian School and the Legalist School; Deepen the Criticism of Lin Piao and Confucius 48

Read "On Feudalism" 57

Page

READING MATTER FOR EDUCATED YOUTH

The Luster of Revolutionary Youth - by Tung Ch'uan 61

CRITICISM OF LIN PIAO AND CONFUCIUS

Communists in Central China Region Are Vanguards in Criticizing Lin Piao, Confucius 65

MODEL COMMUNISTS

A Young Woman Communist 67

GOOD HARVESTS

Central China's Former Yellow River Flooded Area Reaps Bumper Wheat Harvest 70

COAL OUTPUT

China's Biggest Coal Mine Tops Half-Yearly Target 72

Chinese Coal Mines Complete Semi-Annual Targets Ahead of Time 73

FOREIGN RELATIONS

CHINA AND ARGENTINA

Acting Chairman Tung Pi-wu, Premier Chou En-lai Send Message of Condolence on President Peron's Death 75

Chinese Leaders Condole on Death of President Peron at Argentine Embassy in Peking 76

Government of People's Republic of China Appoints Cheng Wei-chih as Special Envoy to Attend Funeral of Argentine President Peron 76

CHINA AND CHAD

Chadian Trade Mission Leaves Peking for Home 77

CHINA AND GABON

Vice Premier Li Hsien-nien Meets Gabonese Goodwill Mission 77

Gabonese Goodwill Mission Leaves Peking for Shanghai 78

CHINA AND IRAQ

Iraqi Trade Union Delegation Leaves Peking for Home 78

Page

CHINA AND JAPAN

Chinese Government Maritime Transport Delegation Leaves Peking for Japan 79

Japanese Badminton Delegation Feted in Peking 79

Chinese Government Maritime Transport Delegation Arrives in Tokyo 80

Chinese Gymnastic Delegation Leaves for Visit to Japan 80

Chinese Gymnastic Delegation Arrives in Tokyo 80

Shanghai Acrobatic Troupe Leaves for Japan 81

Shanghai Acrobatic Troupe Arrives in Tokyo 81

CHINA AND KOREA

Jen-min Jih-pao Editorial on Korea's Reunification 82

Peking Rally Supports Korean People's Just Struggle for Fatherland Reunification 84

Chinese Vice Premier Teng Hsiao-ping Meets Korean Athletic Delegation and Weightlifting and Cycling Teams 88

Korean Ambassador Gives Reception in Peking 88

Peking Ceremony Welcomes Korean Weightlifting and Cycling Teams 89

CHINA AND ROMANIA

Romanian Foreign Trade Bank Chairman Leaves Peking 90

CHINA AND SENEGAL

Chekiang Handicrafts Exhibition in Dakar Ends 90

CHINA AND TANZANIA

Chinese Military Goodwill Mission Visits Zanzibar 91

Delegation of Chinese People's Insurance Company Arrives in Tanzania . . 91

CHINA AND US

Chinese Wushu Delegation Arrives in New York 92

Vice Premier Teng Hsiao-ping Meets with US Democratic Senator Henry M. Jackson 92

US Independence Day Marked in Peking 93

Page

CHINA AND VENEZUELA

Chinese Government Representative Fetes Venezuelan Foreign Minister . . . 94

Venezuelan Minister Fetes Chinese Delegation 94

CHINA AND YEMEN (YAR)

YAR Leaders Receive Chinese Charge d'Affaires A.I. 95

TERRITORIAL WATERS

General Debate Continues at 3rd UN Conference on Law of Sea 95

General Debate Continues at UN Conference on Law of Sea 98

Soviet and US Opposition to Third World Countries' Maritime Rights Denounced in Peru and Mexico 102

Superpowers' Maritime Hegemonism Strongly Condemned at UN Conference on Law of Sea 103

Albanian Delegation Strongly Attacks Superpowers' Maritime Hegemonism . . 106

NATIONAL

CRITICISM OF LIN PIAO AND CONFUCIUS

Man's Determination Will Conquer Nature - by Chung Kuang-i 110

RANKS OF THEORISTS

Go Forward and Grow Through Struggle 117

Strengthen the Ideological Development of Workers' Theoretical Forces . . 121

RUSTICATION OF RED GUARDS

Red Guards Settle in Barren Hilly Region 125

LITERARY AND ART PROPAGANDA TROUPES

Literary and Art Activities in Fukien Villages 127

GOOD HARVESTS

East China Region Reaps Good Wheat Harvest 128

ANIMAL HUSBANDRY

Good Spring Lambing Results in Northwest China Autonomous Area 130

Page

FARM MECHANIZATION

Multi-National Sinkiang Makes Fast Progress in Farm Mechanization 131

TECHNICAL INNOVATIONS

Tientsin Textile Workers Make Technical Innovations 132

COAL MINES

North China's Old Coal Mine Rejuvenated in Cultural Revolution 133

FOREIGN RELATIONS

CHINA AND BRITAIN

Edward Heath Fetes Chinese Ambassador 136

CHINA AND CANADA

Chinese Women's Volleyball Team Concludes Visit to Canada 136

CHINA AND CUBA

Chinese Vice Minister of Foreign Trade Leaves Caracas for Cuba 137

CHINA AND GABON

Gabonese Goodwill Mission Leaves Shanghai for Kwangchow 137

CHINA AND ITALY

Minister of Agriculture and Forestry Sha Feng Meets Italian Agronomists' Delegation 138

CHINA AND JAPAN

President of China-Japan Friendship Association Meets Japanese Veterans' Association Delegation 139

China-Japan Friendly Badminton Match in Peking 139

10th Anniversary Celebration Marks Chinese Ocean-Going Freighter's First Voyage to Japan 140

CHINA AND LEBANON

Chinese Gymnastic Team Leaves Peking for Lebanon, Turkey 141

Page

CHINA AND PAKISTAN

Peking Reception in Honor of Pakistan Men's Volleyball Team 141

CHINA AND PERU

Peruvian National Women's Volleyball Team Visits Shanghai 142

CHINA AND SIERRA LEONE

Sierra Leonean President Receives Chinese Ambassador 142

CHINA AND SOVIET UNION

Soviet Social-Imperialism Is Fishing Despot 143

CHINA AND SWEDEN

Peking Banquet in Honor of Swedish-Chinese Friendship Federation Delegation 145

CHINA AND TOGO

Peking Reception in Honor of Togolese Football Selection 146

CHINA AND UN

Chinese Delegation Leaders to UN Law of Sea Conference Meet with Some Delegation 146

Soviet Representative Makes Disgraceful Show at Caracas Conference 147

CHINA AND US

Premier Chou En-lai Meets with US Democratic Senator Henry M. Jackson and Mrs. Jackson 149

CHINA AND VIETNAM

DRVN Vice Premier Le Thanh Nghi Arrives in Peking 150

Vice Premier Li Hsien-nien Gives Banquet in Honor of DRVN Vice Premier Le Thanh Nghi 150

INTERNATIONAL MIDDLE-SCHOOL FOOTBALL TOURNAMENT

Unforgettable Friendship - Debut of Luta 21st Middle School Football Team of China in International Middle-School Football Tournament 152

Page

TERRITORIAL WATERS

Third UN Conference on Law of Sea General Debate Conferences 154

Deceptive Tricks of Soviet Union at Caracas Conference 157

COMMENTS OF RELATIONSHIP BETWEEN WESTERN EUROPEAN AND ARAB COUNTRIES

Jen-min Jih-pao Comments on Relationship between West European and Arab Countries 160

NATIONAL

CRITICISM OF "BENEVOLENT GOVERNMENT"

A Sharp Weapon for the Criticism of "benevolent Government - by Cheng Hsi 162

REVOLUTION IN EDUCATION

What Yardstick Should Be Used To Gauge the Students 169

An Important Question 175

STRUGGLE BETWEEN CONFUCIANISM AND LEGALISM

Tientsin Railway Workers Study and Lecture on History of Struggles between Confucian and Legalist Schools 176

RUSTICATION OF EDUCATED YOUTH

Pioneering Team on North China Mountain 180

GOOD HARVESTS

East China Province Reports Good Summer Harvest 182

Good Summer Harvest in Szechwan, Southwest China 183

FISHERIES

Cultural Revolution Brings Great Changes to East China Fishing Harbor 184

Page

AGRICULTURAL NEWS

Agricultural News in Brief 186

FOREIGN RELATIONS

CHINA AND ALBANIA

PLA Airforce Unit Holds Meeting Warmly Celebrating Albanian Army Day 187

Albanian Women's Volleyball Team Leaves Peking for Home 189

CHINA AND ARGENTINA

Chinese Cardiosurgical Study Group Leaves for Argentina 190

CHINA AND JAPAN

Chinese Gymnastic Delegation and Acrobatic Troupe Feted in Yokohama, Japan 190

Yokohama Presents Penquins and Deer to Shanghai 191

CHINA AND KOREA

Chinese, Korean Cyclists Meet in Friendly Road Race in Peking 192

Chinese Men's Volleyball Team Leaves Pyongyang for Home 193

CHINA AND MEXICO

Exhibition of Chinese Historical Relics Opens in Mexico City 193

Mexican President Receives Chinese Students Studying in Mexico 194

CHINA AND PAKISTAN

Chinese and Pakistan Volleyball Teams Play Friendly Match in Peking 195

CHINA AND SRI LANKA

Vice Premier Teng Hsiao-ping Meets and Fetes Sri Lanka Youth Delegation 196

Sri Lanka Football Delegation Leaves Shenyang for Shanghai 196

Leader of Sri Lanka Youth Delegation Gives Cocktail Party in Peking 197

CHINA AND US

US Democratic Senator Henry J. Jackson Leaves Shanghai for Home 198

Page

CHINA AND VIETNAM

Vice Premier Li Hsien-nien Holds Talks with DRVN Vice Premier Le Thanh Nghi 198

DRVN Vice Premier Le Thanh Nghi Leaves Peking 199

CHINA AND WEST GERMANY

Chinese Chemical Industry Delegation Concludes Visit to West Germany 200

NATIONAL

CRITICISM OF "THE DREAM OF THE RED CHAMBER"

A Confucius of the Last Years of the Feudal Era - by Liang Hsiao 201

STUDY OF "CRITIQUE OF THE GOTHA PROGRAM"

Selected Articles of Mass Criticism by Worker-Peasant-Soldier Students of the Department of History and Geography of Kwangsi Normal College 212

CRITICISM OF LIN PIAO AND CONFUCIUS

Criticism of Lin Piao, Confucius on Northwest China Grassland 221

CONFRONTATION BETWEEN CHIH OF LIUHSIA AND CONFUCIUS

Hung-ch'i Article on Exploits of Leader of Slave Uprising Liuhsia Chih 224

PARTY MEMBERSHIP

Party Organizations Expand in Northeast China Minority Area 230

LECTURES AND COURSES IN MARXISM-LENINISM FOR WORKERS, PEASANTS AND SOLDIERS

Peking Universities Give Marxist-Leninist Lectures to Workers, Peasants, Soldiers 232

Page

INDUSTRIAL WORKERS

Young Workers in Peking Make Rapid Progress 234

METALLURGICAL INDUSTRY

Shanghai Metallurgical Industry Increases Variety of Products 236

FOREIGN RELATIONS

CHINA AND CANADA

Liu Ai-feng Meets and Entertains Canadian Education Delegation . . . 237

CHINA AND CUBA

Chinese Government Trade Delegation Leader Chai Shu-fan Arrives in Cuba 237

CHINA AND GABON

Gabonese Goodwill Mission Leaves Kwangchow for Home 238

CHINA AND JAPAN

Liao Cheng-chih Meets Japanese Guests 238

Japanese Badminton Delegation Leader Gives Reciprocal Banquet 239

Japanese Repatriates from China Hold Rally on Occasion of "July 7 Incident" Anniversary 239

Japan, China Hold Friendly Gymnastic Contest in Yokohama 240

CHINA AND LAOS

A Feature from Laos: Vietnam to Muong Vang Say, A Victorious City 240

CHINA AND NIGERIA

Chinese Table Tennis Team Leaves Nigeria for Sierra Leone 244

CHINA AND PERU

Peruvian and Peking Women's Volleyball Teams Play Friendly Match in Peking 244

CHINA AND ROMANIA

Chinese Ambassador to Romania Gives Reception Onboard Chinese Freighter 245

Page

CHINA AND SRI LANKA

Sri Lanka Youth Delegation Leaves Peking 246

CHINA AND TOGO

Chinese and Togolese Football Players Hold Friendly Match in Peking 246

CHINA AND US

Li En-chiu Meets American Friends 247

Chinese Wushu Delegation Gives Performances in New York 247

CHINA AND VIETNAM

Chinese Swimming Team Leaves for Vietnam 248

CHINA AND YEMEN (PDRY)

Peking Reception Welcomes Football Team from People's Democratic Republic of Yemen 249

CHINA AND ZAIRE

President Mobutu Receives Chinese Ambassador 249

* * *

Unless otherwise indicated, these materials are full translations of articles appearing in People's Republic of China newspapers or releases emanating from PRC news agencies.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

July 15, 1974 No. 5653

****
* NATIONAL *
****

PROGRESSIVE ROLE OF PHILOSOPHER HSÜN IN HISTORY

"Man's Determination Will Conquer Nature" Is Philosopher Hsün's Revolutionary Philosophy

by

the Mass Criticism Unit of Kirin University

(Peking Kuang-ming Jih-pao, June 21, 1974)

In Chinese history, there has never been any interruption in the struggle between "ordaining the mandate of heaven" and "standing in awe of the mandate of heaven." Under the new historical conditions, the renegade and traitor Lin Piao advocated that historical development was determined by "geniuses" "ordained by heaven." He also analogized himself to the "celestial horse" in a vain attempt to make use of the fallacy of "standing in awe of the mandate of heaven" of Confucius and Mencius to serve his counter-revolutionary revisionist line. Because of this, "ordaining the mandate of heaven" or "standing in awe of the mandate of heaven" is not merely a question of conception of nature, but also a question of social and political view, a philosophical question closely related to class struggle and political struggle.

As early as the periods of Spring and Autumn Annals and Warring States, the Confucian school and the Legalist school had started a polemic around the question of relationship between heaven and man. The Confucian school represented by Confucius and Mencius took the stand of the slave-owner class, wildly advocated the idealist "concept of mandate of heaven" and vainly attempted to seek help from the "authority of God" to uphold and restore the slavery system of Western Chou. However, philosopher Hsün who represented the interests of the newly emerging landlord class mounted the political stage with the revolutionary posture of the Legalist school and loudly put forward for the first time the materialist militant slogan of "man's determination will conquer nature" by calling for "ordaining the

mandate of heaven for use." ("On Heaven" in Works of Philosopher Hsün. The title of the chapter will be given only in all quotations from the Works of Philosopher Hsün below.) He violently attacked the "concept of mandate of heaven" of the Confucian school represented by Confucius and Mencius.

Philosopher Hsün's idea that "man's determination will conquer nature" was a product of the vigorous development of class struggle and the struggle for production in the periods of Spring and Autumn Annals and Warring States, and was especially a product spurred by the great slave uprisings. It reflected the desire of the newly emerging landlord class that dared to despise the decadent slave-owner class and called for the thorough overthrow of the slavery system, social reforms, improvement of production and consolidation and development of the feudal system. It also reflected the improvement to a certain extent of man's understanding in the struggle against nature at the time.

Philosopher Hsün Used the Progressive Ideological Line of "Ordaining the Mandate of Heaven" To Overcome the Reactionary Ideological Line of "Standing in Awe of the Mandate of Heaven" of the Confucian School

The propagation of the "theist" viewpoint that "heaven" was in control of everything first took shape in the slave society of Yin Shang. Utilizing the fact that the laboring people were still unable to understand the natural forces, the slave-owner class disguised its will as the order of "God" and called it the "mandate of heaven." The slave-owner class resorted to the "mandate of heaven" to place the slaves under its disposal. In the last part of the period of Spring and Autumn Annals, following the decline of the slavery system, the idea of "mandate of heaven" also began to waver. Under such circumstances, for the sake of upholding the slavery system on the brink of collapse, the Confucian school represented by Confucius and Mencius took over the concept of "mandate of heaven" of Yin and Chou, and shaped up after due processing a full blown of idealist philosophy for enslaving the laboring people--the "concept of mandate of heaven." They publicized that "heaven" was the supreme "god" that imperceptibly but inexorably controlled all changes in nature and society. They nonsensically said that man was powerless before "heaven" and could only submit to the dictates of "heaven" and "stand in awe of the mandate of heaven," otherwise he would offend against heaven and praying would be useless. ("He who offends against heaven has none to whom he can pray"--"Pa I" in Confucian Analects)

However, as a representative of the Legalist school of the newly emerging landlord class and for the purpose of upholding the feudal system, philosopher Hsün energetically threw himself into class struggle in the ideological sphere. He inherited the positive ideological factor of "separation of heaven and man" that had appeared since the period of Spring and Autumn Annals, and used the brilliant materialist idea of "man's determination will conquer nature" to sharply criticize the reactionary fallacy of "standing in awe of the mandate of heaven" of the Confucian school.

Philosopher Hsün was of the view that "heaven" was not the mysterious "god" but the natural world of matter, and that the various celestial changes, such as the movement of the planets, the illumination of the sun and the moon, the supersession of the four seasons, and winds and rains were not any will of "god" but natural phenomena.

Philosopher Hsün was of the view that natural changes followed certain laws and were independent of man's will. In the chapter "On Heaven" he clearly pointed out right at the beginning: "Nature moves according to normal principles which do not exist for Yao nor disappear because of Chieh." "Heaven follows a normal course" and "the earth has normal principles." The word "normal" refers to law. He also used man's experience in life to graphically show the objectivity of nature and its laws. He said, "Nature does not do away with winter because people dislike cold, and the earth does not shrink in size because people dislike distance." ("On Heaven") This means that nature operates according to its inherent laws irrespective of man's subjective desire.

Starting from this basic premise of acknowledging the objectivity of nature and its laws, philosopher Hsün put forward a materialist line of knowledge, which was to use the sensory organs to contact external things and acquire perceptual knowledge, and after that to use the mind to think and acquire "verified knowledge." His so-called "verified knowledge" refers to rational knowledge formed through the mental process of thinking. He called on people to recognize nature according to its true colors without adding any subjective elements or "contending for functions with nature." This directed the spearhead of criticism straight at the Confucian school which advocated "association of heaven and man" and at the idealist theory of knowledge that the "exhaustion of mental constitution" could "know nature" and "know heaven."

Philosopher Hsün not only affirmed the decisive role of matter versus consciousness, but also emphasized the active role of consciousness versus matter. He was of the view that man was not powerless before nature. On the basis of knowing nature, man could make use of nature to "dominate heaven and earth and have all things at his disposal." He meant to control heaven and earth and make all things serve mankind. He said, "The opportunities of time vouchsafed by heaven, the wealth of earth and human administration can all be grasped. If man does not grasp these realities and goes after an utterly visionary 'heaven,' he will be misguided." ("On Heaven") Man's principal task was to make use of all things. Consequently he put forward the militant slogan of "ordaining the mandate of heaven for use." He said, "Rather than admire the greatness of heaven, it is better to look upon it as matter and control it. Rather than submit to and eulogize heaven, it is better to grasp the laws of nature for use. Rather than depend on the natural propagation of all things, it is better to apply man's wisdom and ability in accelerating their development. Rather than admire and yearn for things, it is better to control things properly without wasting them. Rather than depend on nature for the growth of all things, It is better to

use artificial means to bring about their vigorous growth." ("On Heaven") In short, it was necessary to have faith in one's own strength and actively take the initiative to conquer nature and utilize all things. Otherwise, sitting back to wait for "heavenly grace" would be "in disagreement with the nature of all things." (Ibid.)

This idea of "man's determination will conquer nature" of philosopher Hsün's gave rise to a great revolution in the ideological sphere at that time. It was also a march triumphantly made by materialism against idealism and atheism against religious superstition. Since Yin and Chou, the slave-owner class had always advertised that "what is ordained by heaven will overcome man." Philosopher Hsün reversed once again this relationship between heaven and man which had been stood on its head. He emphasized on the one hand the objective laws governing natural development, but on the other hand he also stressed man's subjective initiative in the transformation of nature, thus more correctly solving the relationship between heaven and man. He especially emphasized "ordaining the mandate of heaven for use." This in essence pointed out that man was not the slave of nature but the master of nature. Like a thunderclap, this voice struck a heavy blow at the most decadent Confucian thought, gave people a completely new comprehension, and effectively gave impetus to the development of the revolutionary trend of thought of the newly emerging landlord class.

The presenting of the idea of "man's determination will conquer nature" signalled a leap in the history of knowledge of mankind. Lenin pointed out, "In front of man is spread a network of natural phenomena. Men guided by instinct or the savages do not draw a line of demarcation between themselves and nature, but the awakened men make such a distinction." (Philosophical Notes, p. 90) Man is a part of nature; he comes from nature and is dependent on nature. However, man also looks upon nature as an objective thing for transformation and is antagonistic to nature. The primitive people were not aware of this and were still unable to separate themselves from nature. Confucius and Mencius and the reactionary scholars of their type placed man under the enslavement of "god" and were actually aimed at keeping man forever as the slave of nature, and hence the docile tool of the slave-owning aristocracy. Only philosopher Hsün put forward for the first time the thought of "clarifying the difference between heaven and man" and "ordaining the mandate of heaven," thus freeing man from the yoke of "god" and turning him into an independent force antagonistic to nature. This also meant that he advanced for the first time the recognition that man should be "conscious being." This was philosopher Hsün's historical achievement.

Philosopher Hsün's idea of "man's determination will conquer nature" had a positive role to play in developing the materialist ideology of later days. Wang Chung of the Han Dynasty, Liu Tsung-yüan of the T'ang Dynasty and Wang An-shih of the Sung Dynasty all used this ideological weapon to continue their uncompromising struggle against the "concept of heavenly mandate" of all descriptions advocated by the Confucian school under new historical conditions.

Over the course of more than 2,000 years, although the traditional "concept of heavenly mandate" of the Confucian school had been repeatedly criticized theoretically by the Legalist school and pounded against by peasant uprisings, yet for the purpose of restoration and retrogression or upholding the reactionary rule, all reactionary classes always continuously brought out the "concept of heavenly mandate" under changed forms and used the concept of "god" to serve their reactionary political goals.

Under the condition of the dictatorship of the proletariat, for the sake of plotting to usurp leadership in the Party and seize power, toppling the dictatorship of the proletariat and restoring capitalism, the renegade and traitor Lin Piao also parroted the tune of the Confucian school and raised a hue and cry about "the celestial horse galloping in the sky" "ordained by heaven," in a vain attempt to describe their counter-revolutionary criminal activities as in conformity with "the will of heaven." This fully bared the fascist heinous look of Lin Piao and company. The reactionaries in history, ranging from Confucius to Lin Piao, all advocated the "concept of heavenly mandate." The fundamental cause was that they needed it on the one hand as a corrosive for hoodwinking the masses and disintegrating the fighting spirit of the people, and on the other hand as a stimulant for deceiving themselves and waging a death-bed struggle.

Philosopher Hsün's Idea of "Man's Determination Will Conquer Nature" Was for Serving the Revolutionary Line of the Newly Emerging Landlord Class

Philosophy is for serving class struggle. Different kinds of philosophy represent the interests of different classes and reflect the political tendencies of different classes. Different philosophical lines are bound to give rise to different political lines.

The Confucian school propagated the idealist "concept of heavenly mandate," represented the interests of the slave-owner class, and was in the service of the reactionary political line of "subduing one's self and returning to propriety." They described the slavery system as the will of "heaven" and inviolable. They said that the wise and the stupid, the rich and the poor, the eminent and the humble were also ordained by heaven and could not be changed. They vainly attempted to use their so-called forever changeless "heaven" to create a theoretical basis for them to "pattern after ancient kings" and practice restoration. Confucius advertised that the chieftains of the slave owners of Western Chou--King Wen, King Wu and Duke Chou--ordained propriety and music and ruled the people in conformity with the "will of heaven." Mencius even more baldly publicized, "When Heaven gave the empire to the worthiest, it was given to the worthiest. When Heaven gave it to the son of the preceding emperor, it was given to him." ("Wan Chang Part I" in Works of Mencius) As he saw it, it was ordained by "heaven" that Shun should give the empire to such a worthy man as Yü and that Yü should give the empire to his own son. As Lenin said, bourgeois sociology "claims that the state is a mysterious and supernatural thing....It is power bestowed by heaven. It must be pointed out

that this theory is closely related with the interests of the landlord, capitalist and exploiting classes, is for serving their interests everywhere, and is thoroughlyimbued with all the habits, all the viewpoints and all the sciences of the bourgeois representatives." (Selected Works of Lenin, Vol. IV, p. 42) In point of fact, the kingdom of heaven was the shadow of the kingdom of the slavery system on earth, and the "gods" in heaven were the incarnation of the slave owners on earth. In presenting the worldly force as a supernatural force, the object of the Confucian school was to resort to the "authority" of "God" to uphold the reactionary rule of the slave owners and to forbid the oppressed classes from rising in rebellion.

Giving the Confucian school tit for tat, philosopher Hsün returned heaven and god to their original natural status. He turned over "what is ordained by heaven will overcome man" and put forward "man's determination will conquer nature." This smashed the halo enveloping the slavery system and destroyed the ideological foundation of the inviolability of the slavery system. This proposition of "man's determination will conquer nature" meant politically to say that there was no need to stand in awe of this heaven of slave society because the newly emerging landlord class could overthrow and overcome it.

Philosopher Hsün was of the view that heaven and man were separated. Heaven could not reward the good and punish the evil, nor could it promote peace and eliminate disorder. He cited Shun and Chieh for example. According to the ancient legends, there was "peace and order" under Shun, but "disorder and upheaval" under Chieh. But there was no difference in heaven, earth and time between the two generations. Therefore, philosopher Hsün came to the conclusion that peace and upheaval in society had nothing to do with heaven, earth and time. ("On Heaven") The Confucian school employed such abnormal natural phenomena as solar eclipse, lunar eclipse, meteorite and crowing wood to defend the fallacy of "association of heaven and man." Tzu Szu said, "When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens." (The Doctrine of the Mean) Philosopher Hsün sharply refuted such nonsense and pointed out that these phenomena were natural changes. It would be all right for people to wonder why because they were seldom seen, but they should not be afraid of them. ("On Heaven")

What then were the causes of peace and upheaval in society? Philosopher Hsün was of the view that man was responsible for all deeds. When there was good government, no harm would be done even though strange natural phenomena appeared one after another. On the contrary, should the government be corrupt, the non-appearance of strange natural phenomena would be of no help. ("On Heaven") His conclusion was that it was not natural changes but "man-made evils" that were dreadful. ("On Heaven") His so-called "man-made evils" referred to the disasters wrought by the reactionary rule of slave-owner class. During the periods of Spring and Autumn Annals and Warring States, there was great disorder in the empire. Such "disorder" upset the reactionary slave-owner class. However, the Confucian school

attributed the causes of such "disorder" to the violation of the "heavenly mandate" by the insurgent slaves and the newly emerging landlord class and their "offending against their superiors and stirring up confusion." Philosopher Hsün clearly pointed out that peace and upheaval in society had nothing to do with "heaven" and that the reactionary rule of the slave-owner class was single-handedly responsible for the so-called "upheaval." He categorically pointed out that reform and rebellion were justified. This revealed that philosopher Hsün firmly took the stand of the newly emerging landlord class of the time and directed the spearhead of struggle straight at the slave-owner class on the decline.

Philosopher Hsün was of the view that in order to bring peace to society, rule of law should be carried out. He held that "law is the origin of order." ("Ways of a Sovereign") He meant to say that law was the foundation of government administration. He warmly supported and backed up Shang Yang's political reforms and had gone in person to the Ch'in State to make observation on the spot. He met Fan Sui, a Legalist figure who was in power in the Ch'in State at that time. After making a more comprehensive investigation of the political and economic conditions and the living conditions of the people in the State of Ch'in, he wrote in "On Powerful States" that Ch'in had approached "optimum peace and order," meaning that it had approached the highest ideal of the rule of law under the feudal landlord class. Consequently, when he criticized Mencius' "theory of good human nature," he also said, "To administer government with law and prohibition with heavy punishment will bring peace and goodness to the empire." ("Bad Human Nature") This meant to say that only by practicing the rule of law and resorting to violence toward the slave-owner class could the political power of the newly emerging feudal system be established and consolidated.

The history of the struggle between Confucianism and Legalism showed that the process of the subjugation of the Confucian idea of "what is ordained by heaven will overcome man" by the Legalist idea of "man's determination will conquer nature" was also the process of the supersession of the rule of the slave-owner class by that of the newly emerging landlord class. Philosopher Hsün's idea of "man's determination will conquer nature" not only most greatly aroused the confidence in and enthusiasm for revolution of the newly emerging landlord class, but also provided the revolutionary classes of later days with a powerful and effective ideological weapon. From the Han Dynasty to the Ch'ing Dynasty, this ideological red line of "examining heaven" ran through the peasants' uprisings in China. In the last years of Eastern Han, the Yellow Turban insurgents put forward the slogan, "The blue sky is dead and the yellow sky should be established" which obviously embodied the idea of "man's determination will conquer nature." It revealed the revolutionary spirit of the peasants in wanting to transform heaven and earth. The T'ai-p'ing T'ien-kuo uprising in the 19th century dealt a heavy blow to the Confucian "concept of heavenly mandate." It denounced the "divine right of kings" as a "demon" and called on people to "renew heaven and earth" by building a "new heaven, new land, new people and new world" (Hung Jen-kan's "Huang-tao Kuei-chen") called T'ai-p'ing T'ien-kuo.

The history of class struggle shows that any revolutionary class, when carrying out struggle to seize power, necessarily has to attack the reactionary ideology and throw all traditional ideas onto the garbage heap. But in the face of such attack, all reactionary classes on the decline always make use of the old traditional ideas to resist the revolutionary current in a vain attempt to uphold their decadent rule.

When the renegade and traitor Lin Piao plotted to usurp leadership in the Party, to seize power and to restore capitalism, he took such an old traditional idea as the decadent and rotten "theory of heavenly mandate" as his talisman, and thought that in this way he could have the "valid name and reasoning" to realize his dream of becoming an emperor. However, history is not preordained by heaven but is made by the masses. Consequently, he and Confucius alike could only be crushed to smithereens in the end in front of the storm of the people's revolution.

Philosopher Hsün's Idea of "Man's Determination Will Conquer Nature" Gave Impetus to the Development of Feudal Economy

Philosopher Hsün's idea of "man's determination will conquer nature" reflected the demand of the newly emerging feudal landlord class for vigorous development of production and strengthening its own economic forces. It helped the further development and consolidation of the feudal system of land ownership.

During the period of Warring States, the "chingt'ien system" symbolizing the ownership of land by the slave owners had been abolished and was replaced by the system of private ownership of land by the feudal landlord class. The revolutionary changes in the economic base brought great panic to the slave-owning aristocracy on the decline. They on the one hand used "heavenly mandate" to demonstrate the rationality of the "chingt'ien system." On the other hand they frenziedly attacked the Legalist policy of "setting up field embankments" as violating "benevolence" and the "mandate of heaven," and clamored for punishment in a vain attempt to restore the old relations of production.

However, for the purpose of thoroughly destroying the old relations of production and emancipating productive forces, philosopher Hsün who represented the interests of the newly emerging landlord class used the revolutionary idea of "man's determination will conquer nature" to raise a hue and cry for the feudal system of land ownership. He encouraged people not to stand in awe of heaven but to "examine heaven," not to be afraid of nature, but to conquer nature, so that all things in the world would serve mankind. This demonstrated that the newly emerging landlord class was full of confidence in victory in its transformation of social economy. It was also an effective criticism of the idea "to conform to nature" and "to accept one's lot" propagated at the time by the Confucian school.

Starting from the idea of "man's determination will conquer nature," philosopher Hsün pointed out for the newly emerging feudal landlord class that the fundamental measure for developing the social economy was to step up agricultural production. In the chapter "Enriching the Nation" he said: "The way to insure national sufficiency is to spend frugally, to enrich the people and to properly store away the surplus." "With the people enriched, they are wealthy; when the people are wealthy, it is easy to make the fields fertile; and when the fields are fertile, the yield will increase a hundredfold." This meant that it was necessary to make frugal use of grain and also to store up grain. With this achieved, the people could lead an affluent life and have fertile land to step up the yield by a hundredfold. He also said, "The nation is poor when there are too much industrial and commercial activities." "By reducing the number of merchants, by making labor conscription less often and by not encroaching upon time for farming, the nation will be wealthy." This meant that manpower should not be drafted from agriculture for promoting industry and agriculture, and that the fundamental way to enrich the nation was to develop agricultural production. Meanwhile, he also called for "division of farmland for tilling" ("Enlightened Rulers and Leaders of Feudal Lords") and vigorously encouraged the development of individual economy or the consolidation of the economicbase of the feudal society.

When philosopher Hsün discussed the three-in-one combination of "enlightened government," "climate" and "land resources," he especially stressed the role of man and made mankind the master. He was of the view that manpower could step up production and insure that there was no shortage of food and clothing. Starting from the development of agricultural production, he especially called for "reducing the number of workers and merchants and increasing the number of peasants." ("Ways of a Sovereign) In this connection, he looked upon the peasants as the principal producers, and emphasized the role of manpower in promoting social economy.

Philosopher Hsün's idea of "man's determination will conquer nature" laid down the ideological foundation of the Legalist policy of "farming and war." Han Fei inherited philosopher Hsün's idea of "man's determination will conquer nature" and developed his idea of taking agriculture as the foundation to a new high. He further put forward the slogan of "farming and war" by saying, "The nation depends on agriculture to become wealthy and on its troops to resist the enemy." ("Five Kinds of Moths" in Works of Philosopher Han Fei) He pointed out that the development of agriculture and the strengthening of armed forces were the fundamental measures for consolidating the political power of the newly emerging landlord class.

Due to the implementation of the Legalist policy of "farming and war" based on the idea of "man's determination will conquer nature," the newly emerging landlord class quickly established the feudal system of land ownership, and the reformed relations of production enabled the peasants and handicraft workers to free themselves from the yoke of the slavery system and to raise their enthusiasm for production. Their diligent labor led to the rapid development of social economy, the enlargement of the

acreage of arable land, and the improvement of production efficiency. With iron implements at their disposal, the laboring people continuously fought against the floods and turned the scourge into a blessing. There appeared in agriculture the phase of a leap forward in the period of Warring States.

The facts showed that these views and policies of the Legalist school represented by philosopher Hsün were all for meeting the development of productive forces in society and the demand of the newly emerging feudal relations of production at the time. They vigorously promoted the development of the feudal economy and hence provided a solid material foundation for the further consolidation of the political rule of feudal centralization of authority.

However, because philosopher Hsün was subject to the limitations of class and historical conditions, he of course was unable to point out for people a real road for conquering nature. Nor was he able to see that it was the broad laboring masses who really could conquer nature. Only after the birth of Marxism could the revolutionary significance of "man's determination will conquer nature" be fundamentally affirmed. Given a brand-new content, it has become the ideological weapon for the proletariat to unite and fight in the three great revolutionary movements of class struggle, struggle for production and scientific experiment.

Under the leadership of Chairman Mao and the Communist Party, the Chinese people guided by Marxism-Leninism have inherited and carried forward the revolutionary spirit of "man's determination will conquer nature," mastered the laws governing social development, highly brought into play their subjective initiative, energetically transformed the world and created their own brilliant and illustrious history. Especially after their going through a course of steeling in the battle of the great proletarian cultural revolution, the people of the whole nation have raised their awareness of class struggle, the two-line struggle and the continuation of the revolution, and their spiritual outlook has profoundly changed. Following the example of Tach'ing and Tachai, the broad masses of workers and poor and lower-middle peasants, through fighting against heaven and earth and conquering nature, have rearranged the mountains and rivers of the motherland. The facts show that "Of all things in the world, people are the most precious. Under the leadership of the Communist Party, as long as there are people, every kind of miracle can be performed." ("The Bankruptcy of the Idealist Conception of History," Selected Works of Mao Tsetung, Vol. IV, p. 1401) We have already performed many miracles in the world, and we still intend to perform even more miracles in the world.

For the sake of following the example of Confucius in "subduing one's self and returning to propriety," the renegade and traitor Lin Piao took over from Confucius the theory of "reviving states that are extinct, restoring families whose line of succession has been broken and calling to office those who have fallen into obscurity." By wanting to "restore" the "broken line of succession" of the landlord and bourgeois classes, he

actually wanted to restore the system of ownership of the landlord and bourgeois classes. Consequently, he also ganged up with his sworn confederates to wildly advocate the "theory of only productive forces count," or the contemporary theory of "man's determination will conquer nature" that "sees only things but not human beings" for sabotaging the great policy of grasping the revolution and promoting production. In one word, the criminal object of Lin Piao and company in advocating the "theory of only productive forces count" is to fundamentally sabotage the socialist economic base and pull China once again back to the old road of semi-colonial, semi-feudal society. However, the development of history is independent of the reactionary will of a few conspirators and careerists. The reactionaries who desperately clung to the old system have, without exception, all been swallowed up by the revolutionary torrent that rolls forward. Lin Piao and his sworn confederates likewise also could not escape from the severe punishment of history.

The idea of "man's determination will conquer nature" was the philosophical foundation of philosopher Hsün's entire ideological system, and occupied the most important place in his whole ideological system. This was because his ideology embodied an ideological line that advocated reform and progress and was opposed to the conservative back-to-the-ancients ideology, restoration and retrogression. It was also precisely on the foundation of this ideological line that he drew forth his political, economic, historical and ethical viewpoints. At the time,with the revolutionary spirit of going against the tide, he used this ideological line favoring reforms to wage a clearcut and tit-for-tat struggle against the reactionary ideological line of the Confucian school that advocated "standing in awe of the mandate of heaven," and called for restoration and retrogression.

Philosopher Hsün's idea of "man's determination will conquer nature" not only dealt a heavy blow to the "concept of heavenly mandate" of the Confucian school represented by Confucius and Mencius, and enabled the newly emerging landlord class to win an enormous victory from the slave-owner class on the decline in the ideological sphere. Furthermore, on the eve of the seizure of political power by the newly emerging landlord class in the whole country, it carried out a decisive struggle to settle accounts on all fronts with the ideology of the slave-owner class on the decline. Philosopher Hsün used this ideology to bring up two famous disciples of the Legalist school, one being Han Fei who gave concentrated expression to the ideas of the Legalist school, and the other being Li Szu who was an important lieutenant to Ch'in Shih Huang in the unification of China. After Li Szu learned the Legalist theories from Hsün K'uan, he went to the Ch'in State and became the Prime Minister of Ch'in Shih Huang. He extensively brought the Legalist ideas into practice, and helped Ch'in Shih Huang build the nationwide dictatorship of the feudal landlord class based on the centralization of authority. After the unification of China under Ch'in, there appeared a struggle between those who adhered to the system of prefectures and counties based on centralization of authority and those favoring the restoration of the title conferment system of slave society. Li Szu loyally took the Legalist stand and resolutely waged an

uncompromising struggle. This historical condition showed that philosopher Hsün's idea of "man's determination will conquer nature" had a very profound influence in society at that time.

Chairman Mao points out, "Any given culture (as an ideological form) is a reflection of the politics and economics of a given society, and the former in turn has a tremendous influence and effect upon the latter." ("On New Democracy," Selected Works of Mao Tsetung, Vol. II, p. 624) Philosopher Hsün's theory of "man's determination will conquer nature," by succeeding to and further summing up theoretically his previous materialist tradition to oppose "heavenly mandate," made him the first revolutionary thinker of the newly emerging landlord class that put forward the militant slogan of "ordaining heavenly mandate for use." Meanwhile, it also gave impetus to the victory of his subsequent struggle to build an autocratic feudal state based on the centralization of authority within the confines of the whole country, thus leading to the appearance of epoch-making development in the social history of China. This was the progressive role played by philosopher Hsün's idea of "man's determination will conquer nature" in the historical development of Chinese society.

* * *

LITERATURE AND ART

Rebuking the "Theory of Amusement"

by

Hung T'u (洪 涂)

(Peking Jen-min Jih-pao, June 4, 1974)

At present, socialist revolutionary literature and art are developing vigorously and there have appeared many fine works imbued with the spirit of the era and militancy. However, under the excellent situation of the revolution in literature and art, some people have chosen to hide in a dark corner to harp on the old tune of so-called "theory of amusement." They attack our revolutionary literature and art of "having not the least sense of relaxation and joy" and "making them feel heavy in the head and nervous." Some others openly declare their reluctance to see "shows involving heated struggle." And so on and so forth.

How close is this tune to the fallacies of Lin Piao who advocated that literature and art were the "media of amusement," and of Chou Yang who clamored that "people go to theaters or cinemas for entertainment" and that it was necessary to promote "light and entertaining films."

The arguments that literature and art were "media of amusement" and "for entertainment" were lies fabricated by Liu Shao-ch'i, Lin Piao and their ilk to cover up the class nature and militancy of literature and art. Since the differentiation of classes by mankind, literature and art as conceptual ideology have served the political line of a given class, and are tools of class struggle. There have never been literature and art or works for pure "entertainment" that stand above classes. Different classes set different political standards and artistic standards for literature and art. The bourgeoisie always rejects proletarian literature and art no matter how high their artistic accomplishment is. Proletarian revolutionary literature and art have given a hefty boost to the will of the revolutionary people and dealt a heavy blow to the prestige of the class enemy. This gives millions of workers, peasants and soldiers cause for jubilation. However, there are some people who feel "heavy in the head and nervous" and have expressed their dislike. Hasn't this fact laid bare the hypocritical nature of the "theory of amusement?"

The "theory of amusement" is a fallacy for negating literature and art as a weapon for class struggle. Liu Shao-ch'i, Lin Piao and Chou Yang and company wildly advocated the "theory of amusement" and vigorously peddled those shopworn goods such as the vulgar and low-class "life comedies," "comical films," "smiling night parties," etc. That kind of literature and art could satisfy their decadent and degenerate spiritual needs. More important, they vainly attempted to poison the minds of the people with so-called "amusement" programs, so that the workers, peasants and soldiers could forget about class struggle and the two-line struggle amidst laughter

and let them freely subvert the proletarian dictatorship and restore capitalism. This was why Lin Piao frenziedly cried, "Cheerfully hold out to the end."

Mr. Lu Hsün said, "As there is no end to fighting, so old tunes will be continuously borrowed." Liu Shao-ch'i and Lin Piao have been toppled. Some people have again picked up such an old tune as the "theory of amusement." There is a "new intent" behind it. This is a new tactic adopted by some people at present in attacking model revolutionary theatrical works and attacking the proletarian revolution in literature and art. Under the guidance of Chairman Mao's revolutionary literary and art line, the proletarian revolution in literature and art marked by model revolutionary theatrical works has carried all before it and chalked up brilliant achievements in battle. A number of proletarian heroic images have mounted the literary and art stage with their heads held high. The dictatorship of the proletariat over the bourgeoisie has been realized in the sphere of literature and art, and revolutionary literature and art has really played the combat role of "uniting and educating the people, and trouncing and annihilating the enemy." The triumphant march of the revolution in literature and art is bound to arouse the consternation and hatred of the class enemy. But awed by the powerful might of the proletarian dictatorship and the great victory of the proletarian revolution in literature and art, while voicing opposition they have to conceal their real aim. Therefore, they adopt the despicable tactic of bringing out this tattered banner of the "theory of amusement" in a vain attempt to make it supersede the militancy of revolutionary literature and art and cover up the heated class struggle and the two-line struggle. They want to disarm the people ideologically and benumb the revolutionary will of the people under the smokescreen of "relaxation and joy," so as to make literature and art a tool for capitalist restoration.

The rekindling of the dying ashes of the "theory of amusement" is an inevitable reflection of the struggle between the two classes and the two lines on the literary and art front. There is nothing strange in this connection. What is worthy of vigilance is that in our individual works of literature and art, there is still the influence of the "theory of amusement." For instance, some ballad-singing works do not voice the revolutionary feelings of the workers, peasants and soldiers in accordance with the needs of their revolutionary contents but solely tell funny stories and even promote those senseless bourgeois jokes, thus reducing stern political problems to a vulgar level. Some musical and dance programs promote only those bourgeois things of aestheticism and formalism, without reflecting the heated life of struggle of the workers, peasants and soldiers, thus lacking the proletarian fighting spirit. Instead of taking the Party's basic line as the key link and actively reflecting class struggle and the two-line struggle in the historical period of socialism, some theatrical works promote the "theory of no conflict" and cover up class contradictions and eschew conflicts by means of "misunderstanding" and "coincidence" in pursuit of the results of a so-called "comedy." The above phenomena show that the remnant pernicious influence of the "theory of amusement" is still endangering our creation. This should arouse our attention.

The artistic style and artistic taste are closely bound up with the world outlook and the literary and art concept. Only by strengthening the transformation of the world outlook and the literary and art concept can we draw a clear line of demarcation between the revolutionary optimism and healthy taste of proletarian literature and art on the one hand and those vulgar wisecracks and jokes and low-class taste of bourgeois literature and art on the other. And only in this way can we avoid being fooled by the "theory of amusement." In the campaign to criticize Lin Piao and Confucius, we must hold high the banner of revolutionary mass criticism, fight continuously, criticize in depth the various reactionary viewpoints of the black literary and art line, and thoroughly wipe out its remnant poisonous influence. Just as Lenin said, "The deeper the revolution digs into the old site the more difficult it is for the restoration of the old system."

* * *

TEENAGE YOUTH AND CHILDREN

Let the New Generation Grow Even More Vigorously

by

Ch'ang Ming (常鳴)

(Peking Jen-min Jih-pao, June 1, 1974)

Today, under the excellent situation marked by the deep-going development of the movement to criticize Lin Piao and Confucius, the broad masses of teenage youth and children of China are warmly celebrating their own festival--the International Children's Day on June 1.

After going through the militant steeling of the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius, a new generation of our socialist motherland is growing vigorously. Under the guidance of Chairman Mao's proletarian revolutionary line, they actively participate in the struggle to criticize Lin Piao and Confucius, and the struggle between the two classes and the two lines on the educational front. They diligently study Marxism, Leninism and Mao Tse-tung's thought, study cultural lessons of socialism, and constantly improve their class consciousness and level of scientific and cultural knowledge. Full of vitality and vigor and high in spirit, large number of revolutionary young fighters like Huang Shuai have come to the fore. The new generation of our motherland is full of promise.

The struggle between the proletariat and the bourgeoisie for the youth and teenage youth is an important aspect of the struggle between the two classes and the two lines in the historical period of socialism. Under the conditions of uninterrupted and victorious development of socialist revolution, the proletariat must continue to educate the next generation according to its own world outlook. But the bourgeoisie is not reconciled to step down from the stage of history, and always dreams of pinning its hope for the restoration of capitalism on the youth and teenage youth. It especially attempts to use the reactionary ideas of the exploiting classes to poison the youth and teenage youth in the realm of ideology. Therefore, we must fully understand the great significance of doing well the work of educating the youth and teenage youth. We must insist on taking the Party's basic line as the key link, constantly educate the youth and teenage youth with proletarian ideas, incessantly heighten their awareness of class struggle and train them to be successors to the revolutionary cause of the proletariat.

Chairman Mao teaches: "Class struggle is one of your main topics." The criticism of Lin Piao and Confucius is a good classroom for conducting education in class struggle and the two-line struggle for the teenage youth and children. We should adopt diverse forms to organize more extensively the teenage youth and children in this struggle according to their characteristics. We should make them understand while young that in order to consolidate the dictatorship of the proletariat

and prevent the restoration of capitalism, it is necessary to thoroughly criticize Lin Piao's counter-revolutionary revisionist line, the doctrines of Confucius and Mencius, the ideology of the reactionary classes on the decline. Many areas have also organized the teenage youth and children to participate in the activities of the workers, peasants and soldiers to criticize Lin Piao and Confucius. Old workers and old poor peasants are invited to tell them history of the factory, history of the village and history of the family, and exhibitions on class education are held. This way of doing things enables the teenage youth and children to receive lively and vivid class education through the criticism of Lin Piao and Confucius. In conjunction with the criticism on Lin Piao and Confucius, we also must conduct regular ideological and political education in various fields for the teenage youth and children. We must educate them to embrace a firm and correct political orientation and far-reaching revolutionary ideals, and incessantly heighten their ability to resist corrosion by bourgeois ideology and to wage struggle against bad people and bad things.

Working actively to properly develop the Little Red Guard organization is in accordance with the need of the present development of the revolutionary situation and the urgent hope of the broad masses of teenage youth and children. The Little Red Guard is a revolutionary mass organization of the teenage youth and children under the leadership of the Party. We must seriously implement Chairman Mao's proletarian revolutionary line and let the overwhelming majority of teenage youth and children participate in the Little Red Guard organization so that they can be organized and educated and can grow up better.

The broad masses of workers, peasants and soldiers are pleased to note that in the struggle to criticize Lin Piao and Confucius, the workers for the education of the broad masses of teenage youth and children throughout the country have more clearly identified their glorious responsibility, and under the guidance of Party organizations at various levels, they are actively striving to further improve education work for the teenage youth and children. Many parents of the students are also using the proletarian way of thinking to educate the next generation. Socialism is triumphantly forging ahead everywhere. Let us score more pronounced results in the training of millions of successors to the cause of proletarian revolution.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Communists in Northeast China Factory Take Lead in Criticizing Lin Piao, Confucius

(NCNA-English Shenyang, Jul. 1, 1974)

communist party members in a northeast china factory are playing the role of vanguards in the current great movement to criticize lin piao and confucius. full of revolutionary vigour and militancy, these outstanding workers at the talien steel plant in liaoning province are active in both revolution and production, and maintain close ties with their workmates.

act as vanguards in criticizing lin piao and confucius

one of the communists is lu chang-an, a veteran worker at the steel wire workshop. he organized the first workers' spare-time study group in the plant to study works by marx, engels, lenin, stalin and chairman mao while criticizing lin piao's counter-revolutionary crimes and the ultra-right essence of his revisionist line. the plant now has 370 such study groups with a total membership of 5,000.

since the current movement began, he has diligently studied such works as the "manifesto of the communist party", the "critique of the gotha programme", "the civil war in france", "the state and revolution", "on practice" and "on contradiction". he often stays in the workshop for days on end and serves as an instructor to his fellow workers.

in one of his talks, he said that there had never been such a thing in class society as morality that stands above classes. the "virtue", "benevolence and righteousness" and "loyalty and forbearance" advocated by confucius and lin piao were nothing but synonyms of class oppression and exploitation aimed at duping the people. in propagating such reactionary trash, lin piao was aiming to cover up the true features of the reactionary classes while levelling vicious attacks on the dictatorship of the proletariat in an attempt to restore capitalism. lu chang-an's analysis deepened the workers' understanding of the reactionary nature of the confucian precepts lin piao preached and the need to subject these precepts to thoroughgoing repudiation.

lu chang-an refuted the shameless slanders spread by lin piao and company against the great proletarian cultural revolution, linking these with the cardinal issues of right and wrong in the current class struggle and the struggle between the two lines. he led his study group in conducting investigations in the plant and, on the basis of the findings, producing 270 big-character posters criticizing lin piao's counter-revolutionary revisionist line.

unite masses for common struggle

chao lan-ying, a woman worker at the steel wire workshop and member of a section party branch committee, has been acclaimed by the workers as a model in uniting the masses for the common struggle.

she has gained an increasingly clear understanding of the significance of the current criticism movement through repeated study of chairman mao's instructions and the party central committee's documents concerning the criticism of lin piao and confucius as well as chairman mao's important directives during the cultural revolution. she is determined to rely on the masses and unite with them in order to win victory in the current movement, a political and ideological struggle for the triumph of marxism over revisionism and of the proletariat over the bourgeoisie in the superstructure.

a young woman worker, hsiao kuo, was not accustomed to speaking at public meetings and was therefore not very active in the movement to criticize lin piao and confucius. chao lan-ying went to talk with the girl and learned that she lacked a clear understanding of the great significance of the movement. she got together with the girl to study the relevant documents and other materials and explained to her the nature of the movement and its tremendous significance. helped by chao lan-ying, hsiao kuo now takes an active part in the movement and is assiduous in studying marxism-leninism-mao tsetung thought. she has written a dozen or more articles and big-character posters in criticism of lin piao and confucius. she also helps her workmates who have difficulty in reading and writing. her comrades have elected her their instructor for her exemplary work.

a scene of militant unity prevails in the section where chao lan-ying worked. in the past few months, the party members and workers have written 262 big-character posters and 66 articles and held 41 meetings to criticize lin piao and confucius.

be model workers in grasping revolution and promoting production

though in his fifties, chiang lien-hung, a standing committee member of the plant party committee and a labour hero, still worked alongside the workers in grasping revolution and promoting production. he was praised as "a vanguard worker on the forefront of production". he cited the facts of the growth of his plant and his own suffering in the old society to roundly criticize lin piao's crimes in following the confucian precept "restrain oneself and return to the rites" in an attempt to restore capitalism. at a criticism meeting, he declared: "since lin piao wanted to turn history back, we must accelerate

the advance of the wheel of history; since lin piao wanted to restore capitalism, we must go all out to build socialism. we'll redouble our efforts to grasp revolution and promote production so as to defend chairman mao's revolutionary line and the great achievements of the cultural revolution." he led the steel-makers in making technical innovations to extend the life span of the furnace lining. chiang lien-hung went to work wherever there were difficulties. they finally prolonged the life span of the furnace lining by 20 per cent. in addition, working conditions were improved.

to save the consumption of electricity, chiang lien-hung suggested blowing oil into the electric furnace as flux in steel-making. some people objected, arguing that no such method was mentioned in reference books available. but chiang replied: "we'll never be able to break our own path if we always follow the beaten track of others." he led some technicians in making experiments on electric furnace no. 4. in the course of the experiments, he and the workers criticized such confucian precepts preached by lin piao as "the highest are the wise and the lowest are the stupid". this aroused their revolutionary fervour. they declared: "lin piao slandered us workers as 'stupid'. we'll use iron-clad facts to smash his shameless slanders. they worked hard and finally accomplish the task. they have now adopted the new technique of electric steel-making with oil blowing and oxygen blowing as fluxes. as a result, melting time has been shortened and the consumption of electricity for melting each ton of steel reduced by 39 kwh.

TIBET

Many Outstanding People Among Minority Nationalities in Tibet Join Communist Party

(NCNA-English Lhasa, Jul. 1, 1974)

more than 20,000 outstanding people of tibetan and other minority nationalities in the tibet autonomous region have joined the chinese communist party during the great proletarian cultural revolution and the movement to criticize lin piao and confucius.

the first group of communist party members in tibet's farming and animal husbandry areas made their appearance in 1959 after the serfs and slaves, under the leadership of the party, had freed themselves from the shackles of feudal serfdom through the movement to quell the rebellion by the tibetan upper strata reactionary clique and carry out the democratic reform.

the first party branch was established by emancipated serfs in khaesum manor owned by surkong wangching-galei, a ringleader of the rebellion. more party organizations were later set up at the grassroots as the number of party members of tibetan and other minority nationalities increased with the progress of the revolution and construction in tibet. these party organizations became bastions in rural areas.

chairman mao teaches: "without a large number of communist cadres of minority nationalities, it would be impossible to solve the national problem thoroughly and to isolate the minority nationality reactionaries completely."

the party organizations in tibet have taken further steps to implement this instruction of chairman mao's during the cultural revolution and the movement to criticize lin piao and confucius. they have paid great attention to recruiting party members from among minority people and training minority cadres.

the tibet autonomous region has admitted 11,000 new communists over the past two years. ninety per cent of them are of minority nationalities including tibetans, huis, menbas and lobas. thirteen hundred party branches have been newly set up and eight in every ten people's communes now have party branches.

most of the new communists are emancipated serfs and slaves who went through all sorts of sufferings in the old society, and their children.

the party organizations at all levels in tibet have run study classes and made other arrangements for the new party members to study works by marx, engels, lenin and stalin and by chairman mao so as to give them deeper education in ideology and political line and the party's basic line. the new party members are also encouraged to temper themselves in mass struggles. their communist consciousness has risen steadily.

educated by the party organizations, the new communists of various nationalities are playing a vanguard and exemplary role in the forefront of revolution and construction.

among them is gudra, leader of a mining team of the tungfeng mine. like the other former serfs, gudra has a family history soaked in blood and tears. under the cruel rule of the serf-owners, his father was beaten to death by a manorial lord. left in a desperate position, his mother sold his two younger sisters and roved with his aged grandmother as a beggar. young gudra became a poor lama in a monastery where he was frequently flogged and humiliated.

it was chairman mao who lifted gudra and his family out of the abyss of misery. always bearing in mind the contrast between his bitter past and happy present, gudra has an ardent love for chairman mao.

soon after he came to the tungfeng mine, he began to study chairman mao's works. on his days off or during off-duty hours, he often compares notes with his workmates on what they have learned.

since the movement to criticize lin piao and confucius started earlier this year, gudra has studied harder and used marxist theory to repudiate lin piao who advocated confucius' reactionary programme "restrain oneself and return to the rites".

the mining team led by him is active in the movement and in production. it fulfilled the quota for the first six months of 1974 with a fairly good record. last year, apart from fulfilling the state quota for ore extraction, it took on an extra task of loading 10,000 tons of ore.

pama of nima district in shencha county is one of the barefoot doctors working in the vast countryside and pastoral areas 4,700 metres above sea level in northern tibet. this new communist has served the poor and lower-middle herdsmen wholeheartedly.

once when forty people contracted a disease common in the pastoral areas, pama set up a temporary ward and stayed at the side of the patients day and night. she gave them injections and medicines and served them with tea and meals.

the patients recovered in a short period of time thanks to her meticulous care and treatment.

ever since the party branch of kapang commune, kyerong county, was founded in the heat of the cultural revolution, it has taken firm hold of the struggle between the two classes and the two lines. it frequently educates the party members and the masses in the basic line of the party.

in the movement to learn from tachai, national pace-setter in agriculture, the party branch led the communists and the commune members in turning hillsides and gullies into farmland in the revolutionary spirit of the tachai people. the commune's grain yield in 1972 was twice as much as in 1969. instead of depending on the state for grain supply, it now has surplus grain to sell to the state.

palo, vice-chairman of the commune revolutionary committee and a new communist party member, has kept taking part in physical labour. he has led the commune members in building irrigation facilities, improving the soil and reclaiming land. he often ate and slept in the field during the busy farming season. in 1973 the production team he is in produced three tons of grain per hectare, hitting the target set in the national programme for agricultural development. he is acclaimed by the poor and lower-middle peasants as a "vanguard in the movement to learn from tachai".

Class Education Stimulates Criticism of Lin Piao, Confucius in a Tibetan Commune

(NCNA-English Lhasa, Jul. 2, 1974)

in the current movement to criticize lin piao and confucius, cadres and other members of the sodrub people's commune in naitung county of the tibet autonomous region compared what they had suffered in the past with their present happiness. they penetratingly exposed the dark rule of the serf-owners and hailed the happy life they are leading in new socialist tibet. this gave the cadres and commune members deep education in class struggle and the two-line struggle.

like the other parts of tibet, the area where the commune is located used to be a hell on earth. when tibet was under the rule of the three categories of manorial lords (the former tibet local government, the monasteries and the nobility) headed by dalai, the handful of serf-owners were in control of almost all the land and livestock. treated as beasts of burden, the serfs were brutally exploited and oppressed. in the twenty years before liberation, twelve out of the more than 50 families in the area were ruined, and 15 families went begging. thirty six people died from cold and hunger or were beaten to death, and 22 people were imprisoned on phoney charges. moreover, many parents had to sell their children to pay heavy taxes and usury.

the party branch of the sodrub commune recently held a class education exhibition. while visiting the exhibition, cadres and commune members met to criticize lin piao and confucius. they related their personal experiences to denounce the vicious serfdom and hail their happy life today under the wise leadership of the communist party and chairman mao.

the history replete with blood and tears of the family of poor peasant solong droma in the old society and her present happiness epitomize the life of emancipated serfs. before liberation, her family of seven were slaves on the sodrub manor. her father, a brother and a sister died from hunger. her mother and another brother were tortured to death by manorial lords. another sister died from overwork. solong droma herself became a slave when she was only seven and lived like a beast of burden for 50 years until the 1959 democratic reform.

solong droma began her happy life after the democratic reform. the old woman in her 70's is well taken care of by the commune. last year, the commune supplied her with more than 250 kilogrammes of grain and other food as well as cash. she said at the criticism meeting: "there is a world of difference between the old and the new society. the goodness of the communist party and chairman mao is as deep as the sea and as high as heaven."

great changes have taken place in sodrub since the democratic reform. under the leadership of the party and chairman mao, the local labouring people have kept to the socialist road and organized the people's commune. total grain output last year was five times the figure for the year before the democratic reform, and the number of animals in stock trebled. all production brigades under the commune have carts, wheelbarrows and improved farm tools. the living standards of the commune members have greatly improved. the commune now has 527 people as against 277 before the democratic reform. all the working people in the area were illiterate in the past. the commune now has its own primary schools and its clinics provide the commune members with free medical care.

the contrast between their lives in the old and the new society has helped the commune members see more clearly the reactionary nature of lin piao in preaching the confucian precept "restrain oneself and return to the rites", and strengthened their determination to keep to the socialist road. they said: "confucius, lin piao and the rebel ringleader dalai all stood for retrogression and wanted to restore the old order. we'll bear the party's basic line in mind and carry the movement to criticize lin piao and confucius through to the end. we'll defend the achievements of the proletarian revolution and work hard to build up new socialist tibet."

FILM PROTECTION

China Holds Festival of Films on National Pace-Setters in Industry and Agriculture

(NCNA-English Peking, Jul. 1, 1974)

documentaries on the taching oilfield and the tachai production brigade, national pace-setters in china's industry and agriculture, are being shown throughout the country at a film festival that started today. the festival is being held in an excellent situation as the current movement to criticize lin piao and confucius is becoming deep-going, popularized and sustained.

the films on exhibition were all produced during the great proletarian cultural revolution. they include the colour documentaries "taching -- red banner on the industrial front" and "tachai -- red banner on the agricultural front", the colour scientific and educational film "tachai fields" (part one and part two that was completed only recently), the documentary "tachai flowers in full bloom

in hsiyang county" (the tachai brigade belongs to hsiyang county) and the new short documentary "special series on criticism of lin piao and confucius" (no. 8). the last is about how the taching workers deepen their criticism of the idealist concept "the highest are the wise and the lowest are the stupid".

the films show the revolutionary spirit of the chinese workers and poor and lower-middle peasants and sing the praises of chairman mao's great policy of self-reliance and hard struggle. they also popularize science, technology and knowledge of production to meet the needs of the workers, peasants and soldiers in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

the films were warmly welcomed when they were shown in various parts of the country earlier. the current film festival is aimed at advancing china's mass movement to learn from taching and tachai still further.

LABOR PROTECTION

Good Working Conditions for Peking Workers in Summer

(NCNA-English Peking, Jul. 2, 1974)

peking factories have taken steps to keep workshop temperature down in summer. this is part of the labour protection provided with state funds to ensure the health of the workers.

arrangements were completed in the capital iron and steel company before summer set in. these include the installation of heat insulators, ventilators and water screens that absorb much of the heat radiated from the furnaces. all workshops are provided with plenty of cold drinks free of charge. physical check-ups have been given to those working in high-temperature shops. medical workers make the rounds of the workshops to look after the health of the workers.

similar steps have been taken by other industrial enterprises, such as glass works, foundry shops, bricks and tiles and pottery factories and construction sites, which involve high-temperature operations.

long before summer set in every year, party organizations in peking factories call meetings to make preparations to safeguard the workers against summer heat. work has been done still better this year.

workers have lent a hand in improving summer conditions by making technical innovations. the hsuanwu glass factory has substituted an automatic bottle-making device for the previous semi-automatic one. this has greatly improved working conditions and raised efficiency. the tunghsien flint factory moved all the eight electrolytic furnaces together and built walls around them, so as to keep the workers away from the heat.

GOOD HARVESTS

Good Summer Harvest in Tientsin

(NCNA-English Tientsin, Jul. 2, 1974)

tientsin in north china has reported an increase of more than 20 per cent in total wheat and barley output this summer over last year, thanks to the movement to criticize lin piao and confucius. wheat and barley were sown to 216,000 hectares on the city's outskirts.

tientsin embraces five rural counties and six suburban districts. its wheat and barley acreage this year was about 34,000 hectares more than last year. a general increase in output was registered in the nine major wheat and barley growing districts and counties.

more than 140,000 people from various walks of life, including government functionaries, armymen and students, and large numbers of trucks were sent from the city proper to people's communes to help in the summer harvest, which began in mid-june.

from last autumn to may this year, the rainfall around tientsin was one-third less than average and some counties did not have any rain or snow from last winter through this spring.

the deep-going criticism of lin piao and confucius fired the enthusiasm of the rural cadres and peasants. following the example of the tachai brigade, national pace-setter in agriculture, they went all out to build water conservancy projects through self-reliance and hard work and thus defeated the severe drought.

output increase was particularly remarkable in the areas which used to suffer from bad weather. a number of these areas now rank among the high-yield units. the summer harvest in some brigades was triple or quadruple that of last year.

party committees at all levels in tientsin have raised their consciousness in implementing chairman mao's revolutionary line in the course of the movement to criticize lin piao and confucius. they have strengthened leadership over agriculture and organized industry and other trades to give powerful aid to farming.

in the last winter-spring period, more than 1,900 cadres from leading organs at various levels were formed into work teams which, led by secretaries or other leading members of party committees, went to work in a number of places where the natural conditions were poor.

one of these places is paoti county. it has four low-lying areas where 19,200 hectares were sown to wheat, accounting for almost half of the county's total. yield there had been low traditionally.

the party committees of tientsin and paoti county led the cadres and masses there in deepening the movement to criticize lin piao and rectify the style of work and the criticism of lin piao and confucius, which brought profound changes in the people's outlook. they made a determined effort to improve farming so as to offer greater contributions to the state. sixty thousand people turned out to build water conservancy projects, moving a total of 16 million cubic metres of earth, cutting 772 ditches and constructing four large pumping stations. the network of water channels thus formed increased the capacity of irrigation and drainage in these areas considerably. despite a serious drought, the county's total output and average yield of wheat this year both went up by 14 per cent over last year.

POSTAL SERVICE

Improved Postal Service in Inner Mongolian Pastoral Area

(NCNA-English Huhehot, Jul. 2, 1974)

peking-made jeeps have replaced pack animals to deliver mail in an outlying pastoral county in inner mongolia. every production brigade is now accessible to mail and every people's commune has telephone service. the county's total length of postal routes is now five times that in 1965, the year before the great proletarian cultural revolution began.

chaoke banner (county) in the bayan naor league covers an area of 25,000 square kilometres. two-thirds of the land is deserts and mountains. during the great proletarian cultural revolution, every commune has set up a post and tele-communications office so that nearly half the communes and production brigades can now receive the "inner mongolian daily" and other newspapers every day or every other day.

the postmen often help herdsmen and frontier guards send telegraphs, make phone calls, buy medicines and run other errands. their whole-hearted service has won the trust and praise of local poor and lower-middle herdsmen and frontier guards. whenever a mail car arrived in that border area, postmen are treated like kinsmen by armymen and civilians.

****
* FOREIGN RELATIONS *
****

CHINA AND CANADA

Ambassador C. John Small Gives Reception in Celebration of Canadian National Day

(NCNA-English Peking, Jul. 2, 1974)

canadian ambassador to china c. john small gave a reception here today in celebration of the canadian national day.

among the guests were li chiang, minister of foreign trade, chiao kuan-hua, vice-foreign minister, peng shao-hui, deputy chief of general staff of the chinese people's liberation army, and leading members of departments concerned, including tang ke, yu mei, li ching-chuan and hsiang chien.

foreign diplomatic envoys to china were present.

CHINA AND GABON

Gabonese Minister Delegate and Wife in Peking

(NCNA-English Peking, Jul. 2, 1974)

konighi okumba dokwatsegue, minister delegate to the presidency of the gabon republic in charge of foreign affairs and cooperation, madame dokwatsegue and some other distinguished guests on the goodwill mission from the gabon republic today visited the peking no. 3 cotton mill and the peking vinylon fibre mill and were given a warm welcome.

at the peking no. 3 cotton mill this morning, the minister delegate, his wife and other distinguished gabonese guests, in the company of the chairman of the mill's revolutionary committee, saw the processes of making cotton cloth with chinese designed and manufactured machines. children at the mill's kindergarten sang and danced for the distinguished guests.

the distinguished gabonese guests visited the peking vinylon fibre mill this afternoon. chairman of the mill's revolutionary committee gave the distinguished guests an account of the technical innovations made by the mill's

worker-cadre-and-technician groups. making a round of the workshops, the distinguished guests were greeted by warm applause. the minister delegate expressed the hope that the gabonese and chinese people would exchange experience and strengthen friendship.

the gabonese guests attended a concert this evening in the company of vice-foreign minister ho ying.

in the past few days, the distinguished gabonese guests visited the peking maternity hospital, the palace museum, the exhibition of relics unearthed during the great proletarian cultural revolution and toured the summer palace.

CHINA AND INDIA

Jen-min Jih-pao Article: "Intolerable Bullying"

(NCNA-English Peking, Jul. 3, 1974)

the "people's daily" today carried a commentator's article entitled "intolerable bullying". the article reads:

recently, the indian government has intensified its suppression of sikkim's demand for national independence. in an attempt to deprive the chogyal of sikkim of his powers and realize its ambition to fully control and annex sikkim. this action of the indian government has once again revealed its ugly expansionist features and aroused strong opposition among the sikkimese people.

last april, the indian government manipulated an election in sikkim, thus putting the sikkim assembly in the grip of the pro-indian elements. moreover, on june 20, india concocted a "constitution" bill through the assembly. under the pretext of "reform", it tries to reduce the chogyal of sikkim, who stands for independence, to a titular "head of state", while the "chief executive" nominated by india will hold all powers in sikkim. the "constitution" bill even flagrantly stipulates that the government of sikkim "may seek participation in political institutions of india" and "the development of sikkim may be brought within the ambits of the planning commission of india." this in essence is designed to deprive sikkim of its every right to independence and reduce it to a colony of india.

the chogyal of sikkim is resisting such truculent and unjustified interference, control and pressure. he stressed that he wants "to ensure sikkim's separate identity and

political status" and fight against india's annexation of sikkim. after his meeting with indian prime minister indira gandhi in new delhi, he made it clear through his aide that he will never yield to india's pressure. the just stand of the chogyal of sikkim has won broad support among the sikkimese people.

india's crude expansionist act against sikkim has aroused indignation among all justice-upholding countries and people the world over. countries want independence, nations want liberation and people want revolution. this is an irresistible trend of history of the present day. since the second world war, scores of colonies, protectorates and trust territories in asia, africa, latin america and oceania have freed themselves from imperialist and colonialist shackles and declared independence. among them, however, only india has, after independence, inherited the colonial policy pursued by britain in the 19 century by taking sikkim as its protectorate and carrying out colonial rule over it. india has not only sent its troops to sikkim to control its internal and external, political and economic affairs, but also tried to go a step further by dethroning the chogyal of sikkim and annex the country. the indian government's gross trampling on sikkim's sovereignty is an act of colonial expansion, pure and simple, which completely runs counter to the historical trend of today.

engels has pointed out, "no one can enslave a nation with impunity." history has proved, and will continue to prove that all policies of national oppression can only arouse national resistance. by subjecting others to intolerable bullying, the indian expansionists will have to pay for their rabid evil doings.

CHINA AND IRAQ

Iraqi Trade Union Delegation in Peking

(NCNA-English Peking, Jul. 1, 1974)

ni chih-fu, alternate member of the political bureau of the central committee of the communist party of china, met and had a cordial and friendly conversation here this afternoon with an iraqi trade union delegation led by qasim al-sharif.

iraqi ambassador to china falih a.r. al-samarrai and embassy officials were present at the meeting.

also present were chang hsiang-shan, deputy head of the international liaison department of the c.p.c. central committee, and tsao hsien-po, vice-chairman of the peking trade union council.

the iraqi delegation arrived here on june 11.

CHINA AND JAPAN

Liao Cheng-chih Meets Delegation of Applied Botanists of Japan

(NCNA-English Peking, Jul. 1, 1974)

liao cheng-chih, president of the china-japan friendship association, met and had a friendly talk this afternoon with the delegation of applied botanists of japan with professor azuma okuda as its leader, professor tetsuo mitsui as its deputy leader and keiko kamito as its secretary-general.

present at the meeting were leading members of organizations concerned and chinese scientists, including lin jung, sun ping-hua, pan chun and tsui cheng.

CHINA AND KOREA

Chinese Friendship Association Vice President Fetes Korean Sculptors Delegation

(NCNA-English Peking, Jul. 1, 1974)

lin lin, vice-president of the chinese people's association for friendship with foreign countries, gave a banquet here today in honour of a sculptors delegation from the democratic people's republic of korea led by li han yun, vice-chairman of the korean artists union.

present were leading members of departments concerned and chinese fine artists, including kuo tung-chun, shao yu, li tsun-sung and meng hsien-ju.

sin gi do, first secretary of the korean embassy here, was present.

the korean delegation arrived here by train yesterday for a visit to china at the invitation of the chinese people's association for friendship with foreign countries.

Chinese and Korean Athletes Meet in Friendly Track and Field Contest in Peking

(NCNA-English Peking, Jul. 1, 1974)

chinese and korean athletic teams met in a friendly contest at the hsiennungtan stadium here this afternoon.

as the athletes of the two countries, entered the field arm-in-arm, the more than 20,000 spectators on the stands greeted the korean comrades-in-arms with warm clappings. the two teams exchanged pennants and souvenirs.

the athletes of the two teams showed good form. korean athletes who recorded fast timings or good distances were presented with flowers and the spectators gave them warm applause. they learned from each other in a warm atmosphere of unity and friendship.

the korean athletic delegation left for changsha for a visit and contests soon after its arrival in peking on june 2. it made a special trip to shaoshan to visit chairman mao's birthplace. it returned to peking recently. tomorrow afternoon the athletes of china and korea will continue their contest.

watching the contest were chuang tse-tung and yao hsiao-cheng, leading members of the chinese physical culture and sports commission, and leading members of departments concerned yin hsi-nan, ni chih-chin, wei ming and pai ping.

also present were li gwang ju, leader of the korean athletic delegation, hyun jun keuk, korean ambassador to china, and his wife, and li jae pil, minister-counsellor of the korean embassy here.

CHINA AND NORWAY

Norwegian Delegation Leaves Peking for Other Parts of China

(NCNA-English Peking, Jul. 2, 1974)

a norwegian delegation led by tor oftedal, chairman of the foreign relations and constitutional committee of the norwegian parliament, and lars korvald, vice-chairman of the committee, left here today for a tour of other parts of china before going home.

the delegation is being accompanied on its tour by ma chia-chun, deputy secretary-general of the chinese people's institute of foreign affairs. also accompanying the delegation on its tour is norwegian ambassador to china per ravne.

the delegation was seen off at the airport by hsieh fu-min, member of the standing committee of the national people's congress, and leading members of departments concerned, including ko po-nien.

vice-minister of foreign trade chou hua-min met and had a friendly talk with the norwegian delegation on june 28. while in peking, the norwegian guests visited a factory, a university, a cadre school, and the "people's daily" office, and toured scenic spots and places of historical interest.

CHINA AND RWANDA

Rwandan Ambassador to China Gives National Day Reception

(NCNA-English Peking, Jul. 1, 1974)

rwandan ambassador to china justin temahagali and his wife gave a reception here at noon today to mark the 12th anniversary of the independence of the republic of rwanda.

among the guests at the reception were chi peng-fei, chinese foreign minister; sha feng, minister of agriculture and forestry; and leading members of departments concerned, including ho ying, chen chieh, li ke, wang yi-chih, su chieh, hsu pin, wang lei and yang chi.

diplomatic envoys of various countries to china were also present.

CHINA AND SRI LANKA

Delegation of Institution of Engineers of Sri Lanka Leaves Peking

(NCNA-English Peking, Jul. 2, 1974)

the delegation of the institution of engineers of sri lanka led by terence william mendis left here today for a visit to southern china before leaving for home.

sri lanka ambassador to china r.l.a.i. karannagoda gave a banquet yesterday evening on the occasion of the delegation's visit to china. present were sung yang-chu, vice-minister of the state capital construction commission, ho kuang-chien, acting president of the architectural society of china, and tai nien-tzu, vice-president of the society.

Sri Lanka Football Team Leaves Changchun for Visit to Shenyang

(NCNA-English Changchun, Jul. 2, 1974)

the sri lanka "cultural" football team concluded its 4-day visit to changchun and left for shenyang today to continue its friendly match tour of northeast china.

playing a friendly match with the kirin provincial team at the nanling stadium in changchun yesterday, the visitors were given a warm welcome by the 20,000 spectators.

hsu chao-chang, vice-chairman of the kirin provincial revolutionary committee, and tsui chih-ho, vice-chairman of the changchun municipal revolutionary committee, watched the match together with van twest, leader of the visiting sri lanka football delegation, and c. fernando, sri lanka team leader.

playing a fast moving and accurate passing game, kirin players took several fierce shots after successful manoeuvres in front of the goalmouth. but the sri lanka goal-keeper managed to retrieve the shots one by one amid outbursts of applause. half-time score was 1:0 in favour of the kirin team.

goals were galore in the exciting second-half period. the kirin team scored twice and the young sri lanka players shot in two goals in quick succession. kirin scored the last goal in the closing minutes to win the friendly match 4:2.

as the visitors left the field, the spectators lined the road to give them applause. others gathered in front of the stadium rostrum, clapping and waving to the sri lanka guests.

arriving in changchun from peking on june 29, the visitors were given a warm welcome by chu hsien-chun, leading member of the kirin branch of the chinese football association, and local football players. they visited the changchun no. 1 motor vehicle plant and the suburban hsinlicheng reservoir, and were guests at a banquet and concert given in their honour by the kirin branch of the chinese football association.

CHINA AND TANZANIA

Tanzanian Minister for Defence and National Service Receives Chinese Military Goodwill Mission

(NCNA-English Dar Es Salaam, Jul. 1, 1974)

tanzanian minister for defence and national service e. sokoine received and had a cordial and friendly talk this morning with the chinese military goodwill mission with li ta as leader and tao han-chang as deputy leader.

present on the occasion were major general a. twalipo, commander, brigadier mkwera, chief of staff, of the people's defence forces of tanzania and augustine mwingira, principal secretary of the ministry for defence and national service.

chinese ambassador li yao-wen was also present.

CHINA AND UN

Chinese Delegation Leader Speaks at Plenary Session of UN Conference on Law of Sea

(NCNA-English Caracas, Jul. 2, 1974)

general debate continued today at the plenary session of the third u.n. conference on the law of the sea. leader of the chinese delegation and vice-minister of foreign trade chai shu-fan took the floor at the session. full text of his speech follows:

mr. president,

the third united nations conference on the law of the sea is at last successfully convened thanks to the persistent struggle of the numerous third world countries and their active promotion. it is highly significant that this conference is being held in latin america. for it is latin american countries that took the lead in sounding the clarion call for defending the 200-nautical-mile maritime rights. today, this struggle has won support from numerous small and medium-sized countries and grown into a world-wide struggle against the maritime hegemony of the two superpowers. the chinese government and people acclaim the convocation of the conference and would like to take this opportunity to extend our heartfelt greetings and respects to the people of all latin american countries and also express our sincere thanks to the government and people of the republic of venezuela for providing facilities for the conference. we are confident that, through the strengthened solidarity and joint efforts of the numerous third world countries, the conference will make a positive contribution to the struggle of safeguarding the sovereignty and economic interests of nations and combating superpower hegemonism.

since the two previous conferences of the united nations on the law of the sea held in late 1950's and early 1960's, the international situation has undergone profound changes. about a dozen years ago, many of our countries in asia, africa and latin america had not yet won independence and were denied their rights in international affairs. now things are different. the third world countries, awakening and growing in strength more than ever before, have appeared on the international arena as the main force combating colonialism, imperialism and hegemonism. their just struggles and those of the people of other countries of the world, in mutual support and coordination, are pounding away at the old world with the momentum of a torrential tide. the recent special session of the united nations general assembly to study the problems of raw materials and development marks a new stage, the stage of deep-going development, in the struggle of the third world and the people of all countries against colonialism, imperialism and hegemonism. the expansionist policies of the superpowers for attaining world hegemony

not only meet with the firm resistance of the third world countries but are also arousing stronger and stronger dissatisfaction and opposition among many countries of the second world. the two superpowers are beset with troubles at home and abroad and are having a very hard time. their aggression and contention remain the cause of world intranquillity today, but the days when they could do as they pleased have gone, never to return. the whole world is advancing amidst great turbulence. countries want independence, nations want liberation, and the people want revolution -- this historical trend is surging ahead irresistibly. the world situation is developing in a direction more and more favourable to the peoples of the world and unfavourable to imperialism, particularly to the superpowers.

for several centuries, the vast seas have always been an arena of contention and rivalry among colonialist, imperialist and hegemonic powers. the savage colonial rule, which brought untold sufferings to the asian, african and latin american peoples, was enforced precisely by means of the colonialist gunboat policy. the once mighty "maritime empires" were all built on the foundation of imperialist naval forces. today, in their drive to seize world hegemony and plunder marine resources, the two superpowers have made contention for the seas an important part of their global strategy and are greatly intensifying and enlarging this contention. they are competing with each other in building up huge naval forces and establishing military bases everywhere. their warships are dashing across every ocean in a show of force to intimidate and threaten other countries in all parts of the world. they send out powerful "fishing fleets" and "scientific research vessels" for rabid plunder of other countries' off-shore fishery and sea-bed resources. the superpower that flaunts the banner of socialism, in particular, is especially vicious in its tactics. it has inherited in toto the imperialist dogma that "he who controls the seas controls the world" and is engaged in maritime expansion in a big way. while clamouring for "disarmament", it spares no effort to increase its naval strength, expanding, in particular, its ocean-going fleets. under the pretext of "friendship" and "aid", it is using all tactics, both soft and tough, to obtain from other countries the right to use their ports and various kinds of naval bases. its different types of vessels installed with electronic equipment keep going to off-shore areas of many other countries to carry out espionage activities. it reaches out in every direction and worms its way into every crevice, and is so shameless as to boast about fulfilling the wild tsarist ambition of a century ago to dominate the seas.

the policies of aggression and expansion pursued by the superpowers and their hegemonic practices are seriously impairing and endangering the sovereignty and national economic interests of the numerous developing countries. to safeguard their national security and coastal resources, a number of latin american countries declared the 200-nautical-mile extend of sovereignty and national jurisdiction. subsequently,

numerous third world countries seconded this position. some latin american countries proposed a 200-nautical-mile "patrimonial sea"; quite a number of other countries announced the extension of their territorial seas or the establishment of exclusive fishery zones. the assembly of heads of state and government of the organization of african unity and the summit conference of the non-aligned countries also solemnly proclaimed that coastal states have the right to establish exclusive economic zones or zones of national jurisdiction with a maximum limit of 200 nautical miles. this just position of the third world has won the support of some of the second world countries. meanwhile, malaysia and indonesia declared their right of jurisdiction over the strait of malacca. mediterranean countries issued the just call for "a mediterranean of the mediterranean countries". sri lanka and other countries strongly demanded that the indian ocean should be a "zone of peace". a struggle against superpower maritime hegemony is raging tempestuously across the globe. it is an important aspect of the struggle of the numerous developing countries in asia, africa and latin america to safeguard state sovereignty and develop the national economy, and is a new focus in the current struggle of the people of the world against hegemonism.

mr. president,

the current conference will deal with all aspects of the law of the sea. all the issues involved centre on a single question: should superpower control and monopoly of the seas be broken or not, should the sovereignty and interests of the numerous small and medium-sized countries be defended or not? so far as the law of the sea itself is concerned, it means whether or not the out-dated legal regime of the sea based on colonialism, imperialism and hegemonism should be thoroughly changed and be replaced by a fair and reasonable new legal regime of the sea that respects the sovereignty and protects the economic rights and interests of all countries.

over a long period of time, the superpowers have energetically advocated the "freedom of the high seas" and insisted that the territorial sea and scope of national jurisdiction of all countries be confined to the limit of three or twelve nautical miles, which no country must exceed. in actuality, the so-called "freedom of the high seas" is "monopoly of the high seas" by the superpowers. in advocating the "freedom of the high seas", they aim at maintaining and enlarging their prerogative of monopolizing the seas. the superpower which claims to be the "natural ally of the developing countries", in particular, is the most diehard apologist of the outdated imperialist legal regime of the sea. it openly asserted that it was its "inalienable legitimate right" to send warships to "sail in all parts of the world's oceans" and arbitrarily attacked the third world countries' persistence in the 200-nautical-mile maritime rights as "unilateral action" and "extremism". moreover, it derided the developing countries which advocate a fishery

zone for coastal states beyond 12 nautical miles as being "technologically backward" and "under-exploiting the resources even of their territorial waters, not to mention resources in zones further from their coast", and accused them of "entirely failing to recognize the legitimate rights and interests of countries engaged in deep-sea fishing". this has completely revealed its features as an imperialist maritime overlord. today, this very superpower which was all along opposed to the developing countries defending their maritime rights has changed its tune all of a sudden and pretends a readiness to "accept" a 200-nautical-mile economic zone. however, while making the statement to this effect, it is putting forward preconditions and restrictions. on the question of fishery for instance, it is still harping on the old tune and clinging to its position in the past, i.e., that coastal states should be allowed only the so-called preferential fishing rights. in so doing, it aims at continuing to push maritime hegemonism by employing new tactics. such a design as it entertains should arouse the serious attention of the numerous small and medium-sized countries.

history is rolling onward and the people are marching forward -- this cannot be stopped by any force whatsoever. with the powerful support of numerous small and medium-sized countries, the just position for 200-nautical-mile maritime rights advanced by third world countries has broken the fetters of the outdated legal regime of the sea, deflated the arrogance of superpower maritime hegemonism and hoisted a glorious banner in the struggle to defend the legitimate rights and interests of nations and combat superpower hegemonism and power politics. their heroic struggle has created a most favourable condition for thoroughly changing the outdated legal regime of the sea based on maritime hegemony and establishing a new legal regime of the sea that is fair and reasonable. this is a most heartening situation.

mr. president,

at the many sessions of the united nations sea-bed committee held in recent years, many developing countries put forward a number of just propositions and reasonable proposals relating to the law of the sea. the chinese government and people firmly support all their just demands. these propositions and proposals should be made the basis of our discussions at this conference.

we hold that since the legal regime of the sea concerns the interests of all countries, it should be worked out jointly by all countries, big or small, through full discussions and earnest consultations on a truly equal footing. we are firmly opposed to control and monopoly by the superpowers and to their attempt to impose on others the outdated legal regime of the sea. the declaration on the law of the sea adopted by the summit conference of the non-aligned countries last year solemnly states that "the new rules of the law of the sea must effectively

contribute to the elimination of threats to the security of states and ensure respect for their sovereignty and territorial integrity". we firmly support this statement.

we hold that to define the territorial sea and scope of national jurisdiction is the sovereign right of each country and brooks no dictation from the one or two superpowers. coastal states are entitled to reasonably define their territorial sea of an appropriate breadth and, beyond it, their exclusive economic or fishery zones of appropriate limits in the light of their specific natural conditions and the needs of their national economic development and national security. of course, in defining their territorial sea and scope of national jurisdiction, they should take into account the legitimate interests of neighbouring countries and the convenience of international navigation. as for the question of setting a reasonable maximum limit to territorial seas which is internationally acceptable, it should be decided upon by all countries jointly on an equal footing. we reiterate our firm support for the position taken by many latin american, african and asian countries for the 200-nautical-mile maritime rights including the territorial sea and the economic zone. this position represents their legitimate and reasonable rights and interests, which are in no way a bestowal of the superpowers. we also hold that landlocked states should enjoy reasonable rights and interests in the economic zones of neighbouring coastal states and have the right of transit through the territories and territorial seas of the latter and other sea areas.

we hold that navigation through straits that lie within the territorial seas of coastal states and are used for international navigation is an important question which must be reasonably resolved under the new law of the sea. owing to the strategic importance of these straits, the superpowers have always tried to use them for their own hegemonic ends. in insisting on the application of the so-called principle of "freedom of the high seas" to these straits, they are holding in utter contempt the inviolable sovereignty of the states bordering on these straits. this should arouse the vigilance of all countries that cherish their sovereignty and international security, particularly the developing countries. we hold that it should be affirmed that the coastal states concerned have the right to regulate in respect of these straits and to formulate necessary rules and regulations in accordance with their security needs and interests while taking into account the convenience of international navigation and some reasonable international standards. foreign non-military vessels can have the "right of innocent passage" but must observe the laws and relevant regulations of the coastal states. in accordance with their laws and regulations, coastal states can require foreign military vessels in transit to give prior notification or obtain their prior authorization for passage. we firmly support the strait states in their just struggle to safeguard their sovereignty and security against superpower maritime hegemony.

we hold that the international sea-bed area should be used for peaceful purposes. resources in the international sea area are, in principle, owned jointly by the people of all countries, and it is for all countries to work out together an effective international regime and set up an appropriate international machinery to manage and exploit these resources. we are firmly opposed to any form of superpower manipulation or monopoly and to the exclusive control or arbitrary exploitation of international deep-sea resources by the one or two superpowers on the strength of their advanced technology.

mr. president,

the above are the consistent attitude and views of the chinese government on certain important questions of the law of the sea. they stem from the fundamental position of defending the sovereignty of all countries, protecting national interests and combating superpower hegemonism. the new legal regime of the sea must accord with the interests of the numerous developing countries, the basic interests of the people of the world and the direction in which the times are advancing. the third world countries have for long suffered greatly from aggression, bullying, oppression and plunder by colonialism, imperialism and hegemonism; and they are now faced with the historic task of combating colonialism, neo-colonialism and great-power hegemonism, developing the national economy and building their own countries. our common lot and common tasks provide a firm foundation for our unity in the fight. this is an important guarantee for our victory. the superpowers are most afraid of the unity of us developing countries, and they are now trying hard to exploit certain differences among us to sow dissension in a vain attempt to crush us one by one and achieve their aim of controlling, dominating and plundering the developing countries. we must maintain high vigilance. although we developing countries may have differences of one kind or another on certain specific issues, it is fully possible and essential for us, on the premise of mutual respect for sovereignty and of unity against hegemonism, to work out a reasonable solution through friendly consultations in a spirit of seeking common ground while reserving differences, and of equality and mutual benefit. the fundamental interests of us developing countries, both landlocked and coastal, are identical, and, on the major issue of combating hegemonism, our vital interests are all the more closely linked. we must take note of the fact that the struggles in connection with the law of the sea are sharp and complicated and that the hegemonic forces will never step down from the stage of history of their own accord. we are confident that, so long as the third world countries and peoples persist in unity, unite with all forces that can be united with and carry on a protracted and unremitting struggle, they will steadily win new victories.

china is a developing socialist country belonging to the third world. the chinese people and the people of the other

third world countries and all oppressed nations and peoples have always supported, assisted and encouraged one another. the chinese government and people will, as always, adhere to the just and principled position, resolutely stand together with the other developing countries and all the countries that cherish independence and sovereignty and oppose hegemonism, and work together with them to establish a fair and reasonable new law of the sea which meets the requirements of the present era and safeguards the sovereignty and national economic interests of all countries.

in conclusion, the chinese delegation deems it necessary to point out that the traitorous lon nol clique is a handful of national scum of cambodia long repudiated by the cambodian people, and that it can in no way represent the cambodian people. the royal government of national union of cambodia under the leadership of prince norodom sihanouk is the sole legal government representing the cambodian people. the representation of the traitorous lon nol clique at the united nations conference on the law of the sea is entirely illegal.

it must also be solemnly pointed out that, at present, there exist two administrations in south viet nam, the provisional revolutionary government of the republic of south viet nam and the saigon authorities. the provisional revolutionary government of the republic of south viet nam is the authentic representative of the south vietnamese people. in these circumstances, it is inappropriate and unreasonable for the saigon authorities unilaterally to be represented at this conference. here we would like to mention in passing that what the representative of the saigon authorities said when referring to the hsisha and nansha islands in his statement of june 28 is nothing but a shameless slander which confounds black and white. the government of the people's republic of china has on more than one occasion solemnly declared that the hsisha and nansha islands in south china sea have always been an inalienable part of chinese territory. the chinese government and people will definitely not tolerate any infringement on china's territorial integrity and sovereignty by the saigon authorities on whatever pretext.

at the meetings held in the past few days, the delegations of some arab and african countries expressed their concern over the absence of representatives of national liberation organizations from the present conference. we fully sympathize with and support their just position. the chinese delegation considers it unjustified that these national liberation movements and organizations are not represented at this conference on the law of the sea. the national liberation movements and organizations which are now engaged in the struggle against imperialism, colonialism and zionism are fully entitled and should be invited to participate in this conference.

thank you, mr. president.

CHINA AND US

Vice Foreign Minister Chiao Kuan-hua Meets US Democratic Senator Henry M. Jackson

(NCNA-English Peking, Jul. 2, 1974)

vice-foreign minister chiao kuan-hua met with u.s. democratic senator henry m. jackson here this morning.

present at the meeting on the chinese side were leading members of departments concerned, including wang hai-jung, chou chiu-yeh, lin ping and tang wen-sheng. present on the u.s. side were senator jackson's party, including lucian pye, dwight h. perkins, dorothy fosdick and brian corcoran.

chou chiu-yeh, vice-president of the chinese people's institute of foreign affairs, gave a banquet at noon today in honour of mr. and mrs. jackson and his party. present were vice-foreign minister chiao kuan-hua, assistant foreign minister wang hai-jung, members of the standing committee of the national people's congress wu hsin-yu and pei shih-chang, director lin ping of the department of american and oceanian affairs of the foreign ministry and departmental director cheng to-pin of the ministry of foreign trade. david k.e. bruce, chief of the liaison office of the united states of america in the people's republic of china, was also present.

senator jackson arrived here yesterday for a visit at the invitation of the chinese people's institute of foreign affairs.

CHINA AND YEMEN

Chinese-Assisted Road, Bridge Handed Over to Democratic Yemen

(NCNA-English Aden, Jul. 1, 1974)

the ain-manfid road and the zingibar bridge, both built with chinese assistance, were handed over to democratic yemen at a ceremony held here yesterday.

feisal ali attas, director of the ministry of public works of democratic yemen, and wu hua-yuan, charge d'affaires ad interim of the chinese embassy here, signed on behalf of their respective governments for the hand-over.

present at the ceremony were minister of public works haider abubaker al attas and other government officials of democratic yemen. leading members of the chinese technical team which took part in the building of the road and bridge were also present.

after the ceremony, a dinner was given by the democratic yemen ministry of public works in honour of the chinese guests.

building of the ain-mahfid road and the zingibar bridge, both in the third province, was carried out under the economic and technical cooperation agreement signed between the two governments in 1970. the 138-kilometre ain-mahfid road, which is the first stage project of the ain-mukalla road, was opened to traffic on june 21.

TERRITORIAL WATERS

Third UN Conference on Law of Sea Continues General Debate

(NCNA-English Caracas, Jul. 1, 1974)

the third u.n. conference on the law of the sea continued its general debate this morning.

representatives of trinidad and tobago, iran, argentina and egypt spoke at the plenary session this morning. they all stood for the 200-nautical-mile maritime rights and the establishment of exclusive economic zones so as to defend the sovereign rights over sea resources by coastal countries. the egyptian representative resolutely supported the right to attend the current conference by all liberation organizations.

cuthbert joseph, minister of external and west indian affairs of trinidad and tobago, said that trinidad and tobago stood for the establishment of the exclusive economic zone of 200 miles.

he stressed that trinidad and tobago resolutely maintained that pending the establishment of the international regime machinery there should be no unilateral exploitation of the resources of the international sea-bed area.

he proposed that the conference work out a new law of the sea as required by international social justice and equity.

kazemi, representative of iran, said that the development of modern technology permits the fishing fleets coming from far regions to put in grave danger the survival of numerous species and the new-born fishing industry of the developing countries. the iranian delegation, therefore, held that the limit of 12 miles is entirely insufficient for assurance of the protection of the vital interests of coastal countries in the matter of fishery.

he added: "therefore, it is urgent to recognize coastal states as having the right of jurisdiction over the waters adjacent to their coasts in order to prevent the inconsiderate exploitation of living resources in the waters."

he said: "it is from the consideration of the dangers of exhausting and eventually exterminating certain living species in the waters adjacent to their coasts, in the persian gulf and the oman sea, and for the protection of our fishery industry that the iranian government proclaimed on october 30, 1973 the establishment of exclusive fishing zones in the persian gulf and the oman sea."

he pointed out: "in fact most countries recognize the necessity of establishing beyond the territorial seas zones in which coastal countries exercise their sovereign rights over the resources."

leader of the argentine delegation arnoldo m. listre said that the traditional norms of the law of the sea in the past were to guarantee the interests of the maritime powers in an epoch in which two-thirds of the world were still under colonial domination. the fundamental objective of these norms was to consecrate the classical freedom of the high seas with the intention to protect the self-interests of these maritime powers.

he said that the great development of science and technology in the hands of the big powers has widened the gap between the poor and rich countries.

he stressed, "thus, the world is today divided into satisfied countries that have everything and squander everything, and dissatisfied countries that suffer from underdevelopment with all its irritant injustice." therefore, "the new law of the sea has to take up the obligation to the reality and contribute to the correction of such a state of affairs."

he added that argentina supported the thesis of the maritime right of 200 miles consisting of a 12-mile territorial sea and a 188-mile contiguous zone.

he said, "the exclusive rights of a coastal state to explore and exploit the natural resources of its 200-mile zone is the direct consequence of its possessing the sovereignty over these natural resources." in this way, the establishment of a contiguous zone of this character

"is primarily based on the necessity to protect the developing world from the exhaustion of natural resources through the intensive and irrational exploitation on the part of industrialized powers."

shaffie abdel hamid, representative of the arab republic of egypt pointed out that the convening of the third u.n. conference on the law of the sea is of particular significance for the peoples of the third world since it enables them, for the first time, to participate fully and widely in the process of formulating a new international legal order for the sea. he called for a change in the past history of the seas and oceans which have been abused by the great powers as a means of conquest, domination and colonization.

he said that the development of the concept of exclusive economic zone and of patrimonial sea is no doubt a major contribution to the new law of the sea.

he added: "with this in mind, we should all recognize the right of coastal states to establish an exclusive economic zone beyond the territorial sea, the limits of which are not to exceed 200 nautical miles measured from the baselines establishing the territorial sea. in and throughout that zone, they should exercise permanent sovereign rights for the purpose of exploring and exploiting the natural resources, whether renewable or non-renewable, of the sea bed and subsoil and superjacent water, and other rights with regard to the protection and preservation of the marine environment and conduct of scientific research.

he emphasized that egypt "strongly supports the right of the liberation movements recognized by regional organizations to take part in our endeavor and to participate in this conference". he noted that these liberation movements are struggling for their legitimate rights and that the day will come when their aspirations will duly be fulfilled.

the conference held a plenary meeting this afternoon to mourn over argentine president juan domingo peron who had passed away earlier today.

shirley amerasinghe, chairman of the conference announced that the general debate scheduled to continue this afternoon will be postponed till tomorrow morning.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

July 16, 1974 No. 5654

****
* NATIONAL *
****

STUDY OF "ON FEUDALISM"

Study the Struggle Between the Confucian School and the Legalist School; Deepen the Criticism of Lin Piao and Confucius

- a recording of important facts at a forum for reading "On Feudalism" held by workers of the No. 9 Workshop of the Shenyang No. 1 Machine Tools Plant

(Peking Jen-min Jih-pao, June 23, 1974)

In accordance with Chairman Mao's teaching "Read and study seriously and have a good grasp of Marxism," workers of various workshops and offices in the Shenyang No. 1 Machine Tools Plant have all set up core groups for the study of theory and the various sections and squad units have also set up many spare-time groups for the study of theory. In close association with reality, they have maintained regular study of works by Marx and Lenin as well as Chairman Mao's writings. Recently, following the development of the movement to criticize Lin Piao and Confucius, the whole body of workers of the No. 9 Workshop as well as the core groups for the study of theory of various workshops and offices have again selected and read some of the works of the Legalist school, and carried out a discussion with reference to the historical and actual class struggle and two-line struggle.

The experience of this plant shows that the use of the Marxist stand, viewpoint and method to read some the works of the Legalist school and study the historical experience of the struggle between the Confucian school and the Legalist school is of help to further deepening

and spreading the sustained and methodical criticism of Lin Piao and Confucius. Following is a recording of important facts at a forum in which the workers and comrades of the No. 9 Workshop exchanged their insights from reading "On Feudalism."

Jen-min Jih-pao editor

*

The Struggle Between the Confucian School and the Legalist School Is a Two-Line Struggle Between Conservatism and Reform and Between Retrogression and Progress

Yao Shih (CYL member and leader of the Youth Philosophy Study Group):

After reading Liu Tsung-yüan's "On Feudalism," I realize that in the deep-going movement to criticize Lin Piao and Confucius, the use of the Marxist stand, viewpoint and method to read some of the works of the Legalist school and to study the historical experience of the struggle between the Confucian school and the Legalist school is of great help to the thoroughgoing exposure and criticism of the ultra-Right essence of the counter-revolutionary revisionist line of Lin Piao and the doctrines of Confucius and Mencius spread by him.

Over the period of more than one thousand years from the end of the Ch'in Dynasty to the writing of "On Feudalism" by Liu Tsung-yüan in the middle part of the T'ang Dynasty, one of the important content of the struggle between the Confucian school and the Legalist school was whether to adhere to the system of title conferment which practiced splits or the system of prefectures and counties for unification. This actually was a two-line struggle between those adhering to retrogression and those adhering to progress.

The slave-owning society of Yin and Chou dynasties practiced the system of title conferment with the Son of Heaven conferring certain land and slaves on his children and vassals who distinguished themselves by meritorious service and permitting them to enjoy hereditary privileges. Consequently there appeared many big and small "states within a state" and the situation of division and partitioning took shape. Later, following the disintegration of the slave-owning society and the emergence of the feudal society, Ch'in Shih Huang, an outstanding statesman of the newly emerging land-owning class, unified the six states, abolished the system of title conferment which led to division and partitioning throughout the country, and laid down the system of prefectures and counties with power vested in the central government. He stipulated that the heads of various prefectures and counties could be appointed and dismissed at any time by the central government and they could no longer enjoy hereditary privileges. This dealt a serious blow to the forces of restoration of the slave-owners, consolidated the unification of the state of the land-owning class and promoted social development. This was a great historical achievement for Ch'in Shih Huang.

However, the reactionary Confucian scholars in history desperately attacked Ch'in Shih Huang for adopting such progressive measures as the abolition of title conferment system and the setting up of prefectures and counties. One of their vital reactionary arguments was that the system of title conferment was founded by the "ancient kings" and acclaimed by the "sages," and therefore could never be changed. In "On Feudalism" Liu Tsung-yüan pointedly carried out criticism on the reactionary concept of the Confucian school. Applying the concept of the evolution of history, he submitted that the appearance of the system of title conferment and its subsequent replacement by the system of prefectures and counties was "not the intention of the sages, but a matter of necessity." He meant that this was the inevitable result of historical development and was independent of the will of the sages. He also analyzed the historical facts behind the rise and fall and the order and disorder of the Chou, Ch'in, Han and T'ang dynasties to demonstrate the "failure" of the title conferment system and the "success" of the system of prefectures and counties. He highly acclaimed the historical achievements of Ch'in Shih Huang for introducing the system of prefectures and counties and the system of centralization of authority and praised Ch'in Shih Huang for his reformist thinking that laid more stress on the present than on the past.

The writing of "Feudalism" by Liu Tsung-yüan was completely in the service of the actual political struggle at that time. Adhering to progress and opposing retrogression, he supported the unification of the T'ang Dynasty and opposed the exercise of sovereign powers by feudatory states. He denounced the crimes of the reactionary feudatory forces which were exercising sovereign powers and splitting up the country at that time, and warned them and their jackals, the reactionary Confucian scholars, that by continuing to take perverted actions against the centralization of authority, they would never come to a good end. This showed that Liu Tsung-yüan was afraid of neither reactionaries in power nor of the arrogant and lawless vassals as well as his contempt for the pedantic Confucian scholars and his spirit of daring to go against the tide.

After all, the wheel of history could never be turned back. Although the disciples of Confucius and their followers constantly and maliciously cursed Ch'in Shih Huang, agitated for the title conferment system and attacked the system of prefectures and counties, yet because the system of prefectures and counties met the need of historical development, and had consolidated the unification of the country and promoted economic development and cultural exchange throughout the country, it had basically been adhered to for more than two thousand years. Today, for the sake of toppling the dictatorship of the proletariat and setting up a fascist dynasty of the Lin family, the renegade and traitor Lin Piao also honored Confucius and opposed the Legalist school. He maliciously attacked Ch'in Shih Huang and vigorously carried out disruptive activities. This could only show that he was a sneaky clown who tried to move against the current of history. In reading "On Feudalism," we must in light of the realities of class struggle and the two-line struggle, adhere more consciously to continuing the revolution under the dictatorship of the

proletariat, oppose capitalist restoration, maintain national unification and oppose disruption.

The Ultra-Right Essence of Lin Piao's Counter-Revolutionary Revisionist Line As Viewed from the Appraisal of Ch'in Shih Huang

Sun Yu-fu (a member of the CCP and an advanced producer):

Since antiquity, the question of how to appraise Ch'in Shih Huang has never been a simple question of how to look at a historical personality, but a major question of right and wrong bearing on whether we support or oppose social reforms and the progressive measures adopted by the newly emerging class or forces, a question of the struggle between the two lines and the two world outlooks.

Ch'in Shih Huang honored the Legalist school and opposed the Confucian school. He laid more stress on the present than on the past, and was the first person to unify China. The series of military and political measures he adopted were in keeping with the demands of the social and historical development of his time, and had played a progressive role of great importance. For example, he brought an end to the chaotic situation of partitioning and war by the feudal princes, unified the country, swept away the remnant influence of the system of slavery, abolished the system of "hereditary titles and emoluments" and the system of "fief and fiefdom," adopted the system of prefectures and counties and established the system of autocracy with power vested in the central government. He built the "Great Wall" and drove back the Huns. All these were of great significance to defending the unified multi-nationalities feudal nation which had just been founded.

However, all reactionaries and Confucian scholars in history maliciously attacked Ch'in Shih Huang, and negated in toto the progressive role he played in history. In particular, they vigorously attacked Ch'in Shih Huang for "burning books and burying Confucian scholars alive" and abused him as a "tyrant." In "On Feudalism," Liu Tsung-yüan criticized the reactionary fallacies of the Confucian school. He praised the abolition of the system of title conferment and the practice of the system of prefectures and counties and centralization of authority, by Ch'in Shih Huang as "accounting for why he was capable of doing something because he took the regulation of the Four Seas into his own hands." If we make an analysis of history with Marxism, we shall be able to understand that the burning of the Confucian "classics" of advocating restoration and the burying alive of Confucian scholars who stubbornly carried out counter-revolutionary restoration activities by Ch'in Shih Huang were entirely revolutionary measures which had to be adopted for consolidating the newly emerging state of the land-owner class with power vested in the central government. Today, Chinese society has already developed to the great socialist era, but Lin Piao still followed the footsteps of the reactionary Confucian scholars in history by continuing to attack viciously Ch'in Shih Huang's "burning of books and burying of Confucian scholars alive," cursing the Legalist school as the "penal school" and attacking the dictatorship

of the proletariat for "implementing the law of Ch'in Shih Huang." This could only show his object in attacking Ch'in Shih Huang was for toppling the dictatorship of the proletariat and restoring capitalism. After reading "On Feudalism," by setting the Legalist school that highly appraised Ch'in Shih Huang and criticized the doctrines of Confucius and Mencius in history in contrast with Lin Piao who maliciously attacked Ch'in Shih Huang and frenziedly publicized the doctrines of Confucius and Mencius today, we are able to see more clearly the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line.

Reading "On Feudalism" Will Enable Us To See More Clearly That the High Reputation of Confucianism Is Actually Dross

Ho Fang-hsü (a technician):

After reading "On Feudalism" we are able to see more clearly that the doctrines of Confucius and Mencius, which had been played up by all the reactionary exploiting classes in history as so wonderful are actually nothing but a heap of husks and chaff.

Confucius and his disciples and their followers were diehards who tried to turn back the wheel of history. They did not have truth on their side, and for the sake of restoration and turning back the wheel of history, they could only produce such reactionary idealist trash as "heavenly mandate" and the "will of the sages," put on airs and try to intimidate the people. The Legalist school had for generations kept on exposing and criticizing such fallacies of the Confucian school. In "On Feudalism," succeeding to the simple materialist concept of the Legalist school which opposed the theory of "heavenly mandate," Liu Tsung-yüan sharply criticized the doctrines of Confucius and Mencius. In the first place he pointed out that the system of title conferment practiced during the time of Yin and Chou dynasties was not "the will of the sages" but "a matter of necessity." He demonstrated that the development of human history was not any "heavenly mandate" nor was it determined by the will of the "sages," and that the replacement of the system of title conferment by the system of prefectures and counties was an inevitable trend of historical development. Althogh Liu Tsung-yüan was still unable to offer any true scientific explanation for what he called "matter of necessity," he nevertheless was actually able to repudiate the metaphysical and reactionary historical concepts of the Confucian school, such as "the divine right of kings," the "theory of heavenly mandate" and "heaven changeth not, likewise the 'tao' changeth not" from the angle of historical evolution.

When attacking the abolition of the system of title conferment and the introduction of the system of prefectures and counties by Ch'in Shih Huang, the reactionary Confucian scholars of past generations invariably used the historical phenomenon of the fall of the Ch'in Dynasty under the Second Emperor as their ammunition. Liu Tsung-yüan was not taken in by the superficial manifestation, but strived to grasp the essence of historical facts to analyze and repudiate the fallacies of the Confucian school. He said that the fall of Ch'in under the Second Emperor was due "to the failure

of the government but not to the system" and "to the opposition of the people but not to the failure of the system of prefectures and counties." Moreover, the fall of the Chou Dynasty was due to the practice of the system of title conferment which resulted in the "feudal princes becoming strong and powerful" and "getting out of hands" and "to the failure of the system but not to the government." By means of making a historical analysis of the systems of government of the Chou, Ch'in, Han and T'ang dynasties, Liu Tsung-yüan also explained the reactionary nature of the system of title conferment and demonstrated the superiority of the system of prefectures and counties based on the centralization of authority. His views were definitely much more superior to the ideology of the Confucian school.

"There can be no differentiation without contrast." After reading "On Feudalism" and making a comparison between the Confucian school and the Legalist school, we are able to see more clearly the fact that the high reputation of Confucianism is actually dross. Confucius and his disciples and their followers were all parasites whose four limbs were unaccustomed to toil and who could not distinguish the five kinds of grain, and they "neither grow the food they eat nor weave the clothes they wear." They were all crafty hypocrites who meant contrary to what was spoken, and were straw bags filled with chaff. However, we must also perceive that the reactionary political program of "subdue one's self and return to propriety" of Confucius and his reactionary thinking of "heavenly mandate" were most suited to the need of the decadent exploiting classes on the decline for upholding their reactionary rule. Consequently, they invariably made use of the doctrines of Confucius and Mencius as their ideological weapon for benumbing and governing the people. Just as Lu Hsün, the great revolutionary fighter, had said: "It was those in authority who raised Confucius up in China. He was the sage of those in authority or those aspiring for power, but had nothing to do with the common people." From this, we should be able to understand more fully the class origin of why the doctrines of Confucius and Mencius have been played up higher and higher by the reactionaries.

The Struggle against Confucius Is a Long-Term Fighting Task

Shih Ching-hua (an old worker):

By the time of Liu Tsung-yüan in the T'ang Dynasty, the struggle between the Confucian school and the Legalist school had been going on for more than a thousand years. As early as the last part of the period of Spring and Autumn Annals, Confucius, who represented the interests of the downfallen slave-owning class, put forth his reactionary program of "subdue one's self and return to propriety" and said that their words should conform "to those of Yao and Shun described by their ancestors" and their actions should conform to the "laws of ancient kings." Shang Yang, an outstanding Legalist of the period of the Warring States, used the facts of historical development to repudiate the fallacies of Confucius and his disciples and their followers. He pointed out that "the three dynasties practiced enlightened rule under different sets of propriety, and the five leaders of

feudal lords exercized hegemony under different sets of laws." Speaking confidently with the knowledge that he was right, he queried the Confucian scholars: "What law of antiquity should we observe?" "What propriety should we follow?" The conclusion he arrived at was: "There is no steadfast rule for administering government and so long as it is suitable for the country there is no need to emulate the past." This dealt a heavy blow to the reactionary "back to the ancients" ideology of the Confucian school and laid down the theoretical foundation for the "reforms" of the newly emerging landlord class. Since then, the struggle between the Confucian school and the Legalist school had kept on occurring with only new changes in its class content and form of struggle. By the middle part of the T'ang Dynasty in which Liu Tsung-yüan lived, the feudal vassal forces became increasingly unbridled, and the power of the central government slowly declined. A number of reactionary Confucian scholars threw in their lots with the vassals, and once again advocated the system of title conferment. It was precisely under such new historical conditions that Liu Tsung-yüan, who represented that section of influence of the land-owning class which resolutely stood for national unification and opposed disruption, called for reform and opposed retrogression, used the concept of the Legalist school to strongly criticize the reactionary ideology of the Confucian school.

From Liu Tsung-yüan to the May 4 Movement more than a thousand years had elapsed, but the struggle between the Confucian school and the Legalist school had at no time discontinued. Each struggle showed that the Confucian school always tried to turn back the wheel of history while the Legalist school resolutely stood for progress. Meanwhile, the more decadent the reactionary forces were the more vigorously they honored Confucius. After the May 4 Movement, history continued to bear out this point. From the dictator and public enemy Chiang Kai-shek to the traitor Wang Ching-wei, and from the renegade, hidden traitor and scab Liu Shao-ch'i to the counter-revolutionary double-dealer Lin Piao, they all hoisted the tattered banner of honoring Confucius. It can be seen that so long as there is class struggle, the struggle between the worshipper of Confucius and the opponents to Confucius will never come to an end.

In this historical period of socialism there are at all times classes, class contradictions and class struggle and there is the struggle between the two lines. Because the pernicious influence spread by the doctrines of Confucius over the past two thousand and more years is deep and broad, its elimination remains to be a long-term fighting task before us. Meanwhile, the chieftains of opportunist lines within the Party who want to practice revisionism and restore capitalism are bound to make use of the doctrines of Confucius and Mencius. Consequently, without criticizing Confucius, the criticism of Lin Piao cannot be deep-going, opposition to revisionism cannot be thoroughgoing and there is no guarantee against revisionism. Henceforth, the two-line struggle will have to be carried out for another 10 times, 20 times and even 30 times. We must deeply and persistently carry on the struggle to criticize Lin Piao and Confucius.

Use Marxism To Overcome Thoroughly the Doctrines of Confucius and Mencius

Li K'uei-pin (a Party branch secretary):

The great leader Chairman Mao says: "In the present epoch of the development of society, the responsibility of correctly knowing the world and changing the world has been placed by history upon the shoulders of the proletariat and its party." The struggle between the Confucian school and the Legalist school has been going on for more than 2,000 years, but the doctrines of Confucius and Mencius are still far from having made their exit from the stage of history. Only the proletariat armed with Marxism could accomplish the historical task of completely burying the doctrines of Confucius and Mencius.

Many outstanding Legalists in history had effectively criticized the Confucian ideology. Liu Tsung-yüan's "On Feudalism" was such an example. However, because of their class limitations and the historical conditions they were in, and in particular the mighty peasant revolution of the T'aip'ing T'ien-kuo in modern time, had dealt serious blows to the doctrines of Confucius and Mencius. However, because they lacked a scientific world outlook and proletarian leadership, they were unable to triumph completely over the doctrines of Confucius and Mencius. During the "May 4" period, some bourgeois thinkers for a time joined the rank and file for the "overthrow of the Confucian school." However, because they were the representative figures of the bourgeoisie, they not only were unable to criticize thoroughly the doctrines of Confucius and Mencius but quite a number of them even became worshippers of Confucius. Only we of the proletariat represent the newest form of production and are the most revolutionary class. The proletariat must make the most complete rupture not only with the traditional system of ownership, but also with traditional concepts. The thorough criticism of the doctrines of Confucius and Mencius as the ideology of the decadent classes on the decline is a great historical mission of the proletarian revolution.

In order to criticize thoroughly the doctrines of Confucius and Mencius, the key lies in arming the proletariat with Marxism. The struggle to criticize Lin Piao and Confuciua now underway is a political struggle and ideological struggle for Marxism to triumph over revisionism and the proletariat to triumph over the bourgeoisie in the sphere of the superstructure. We must "read and study seriously and have a good grasp of Marxism." We must build a mighty contingent of Marxist theorists. Over the past few years, the workers and comrades of our workshop have read quite a number of works by Marx and Lenin as well as Chairman Mao's writings. Recently they have again used the Marxist stand, viewpoint and method to read some history of the struggle between the Confucian school and the Legalist school, as well as Liu Tsung-yüan's "On Feudalism." This is very necessary for deepening the criticism of Lin Piao and Confucius. We must in the struggle also continue to study assiduously works by Marx and Lenin

as well as Chairman Mao's writings, continue to read some writings of the Legalist school, keep on improving the level of criticizing Confucius and Lin Piao and strive for a still greater victory.

* * *

Read "On Feudalism"

by

the workers' theorists group of the Peking Automobile Manufacturing Plant

(Peking Kuang-ming Jih-pao, June 29, 1974)

Kuang-ming Jih-pao Editor's Note:

We are recommending a book called Read "On Feudalism" to the broad masses of workers, peasants and soldiers.

This book was written by the workers' theorists group of the Peking Automobile Manufacturing Plant with the full cooperation of the editors of the China Book Store after two months of intense and arduous labor. The combination of the contingent of workers' theorists and professional theorists to add footnotes to the ancient volume, appraise this ancient work and write articles suitable for the broad masses of workers, peasants and soldiers to read is also something original.

This book utilizes the Marxist stand, viewpoint and method to add simple and understandable footnotes to and make a correct appraisal of "On Feudalism" by Liu Tsung-yüan, a distinguished Legalist of the T'ang Dynasty. It has three salient features: Its viewpoint is clearcut and highly militant; it makes the difficult parts simple so that people with only a primary school cultural level could read and understand; it makes the past serve the present in line with the reality of class struggle.

Under the leadership of the CCP Central Committee and Party committees at various levels, the ranks of worker-peasant-soldier theorists and combined with the professional theorists. With the militant spirit of advancing in spite of known difficulties and the revolutionary spirit of pushing onward with irresistible force, they use this sharp weapon of Marxism to criticize the works of Confucian school and study the writings of the Legalist school, to sum up the historical experience of the struggle between Confucianism and Legalism and to discover from them the laws of things for serving actual class and the two-line struggles. This is conducive to the deep-going, widespread, sustained and systematic development of the movement to criticize Lin Piao and Confucius.

This book will soon be published by the Chunghua Book Store.

*

Foreword

Why do we write this pamphlet Read "On Feudalism"? In one word, it is for criticizing the doctrines of Confucius and Mencius propagated by the Lin Piao anti-Party clique and hitting back at the reactionary trend of thought for capitalist restoration.

Liu Tsung-yüan's "On Feudalism" had,with the spirit of going against the tide, hurled a bold challenge to the doctrines of Confucius and Mencius of the Confucian school, highly appraised Ch'in Shih Huang and other Legalists who advocated reform and progress in conformity with the current of history, effectively attacked the reactionary tune advocating restoration and retrogression and expressed the author's political attitude toward persistence in progress and opposition to retrogression, persistence in unification and opposition to disruption. It was an outstanding political thesis from ancient China. As we read it today, we are still able to feel its strong militancy.

Chairman Mao teaches us: "Historical experience merits attention." Our study of history is for using Marxism-Leninism-Mao Tse-tung's thought to sum up historical experience, making the past serve the present, drawing lessons in from our actual class struggle and the two-line struggle and helping us understand more profoundly the great actual significance and far-reaching historical significance of the movement to criticize Lin Piao and Confucius.

The bourgeois careerists, conspirator, double-dealer, renegade and traitor Lin Piao was a simon-pure disciple of Confucius. He abused Ch'in Shih Huang for "burning books and burying Confucian scholars alive" and practicing "tyrannical rule." Liu Tsung-yüan's "On Feudalism" stands in sharp contrast to the cursing of Ch'in Shih Huang by Lin Piao. In point of fact, as a representative of the newly emerging landlord class, Ch'in Shih Huang honored Legalism and opposed Confucianism, laid down a political line for upholding reform, progress and unification, firmly hit at the restoration forces of the decadent and downfallen slave-owner class, abolished the conferment of titles, introduced prefectures and counties, and founded a nation under the dictatorship of the landlord class with power vested in the central government. As the first man to unify China Ch'in Shih Huang was of great merit to history. This shows that the newly emerging landlord class represented at that time by Ch'in Shih Huang was "full of life and vigor, revolutionaries, pace-setters and real tigers." It enables us to see clearly that, like all reactionaries on the verge of destruction in history that maliciously attacked Ch'in Shih Huang, Lin Piao was making use of the past to ridicule the present for the purpose of attacking the dictatorship of the proletariat, opposing the socialist road, negating the impressive gains of the great proletarian cultural revolution and creating counter-revolutionary public opinions for turning back the wheel of history and restoring capitalism. Precisely because of this, a thorough reading of "On Feudalism" today is of greater actual significance in deepening the development of the struggle to criticize Lin Piao and Confucius.

Lin Piao vilified the workers, peasants and soldiers as knowing only "how to make money and how to get hold of rice, edible oil, salt, sauce, vinegar and firewood, and how to take care of their wives and children." This fully shows that he was a mortal enemy of the proletariat and the working people. Those bourgeois lords also vilify us as "possessing low culture, not understanding ancient literature, and not able to make criticism of a high level." This is a reflection of the idealist historical concept of "Only the wise of the highest class and the stupid of the lowest class cannot be changed" of Confucius.

In the history of China, the working people have always stood at the forefront of the struggle against Confucius. Facts from the struggle to criticize Lin Piao and Confucius have even more fully demonstrated that the workers, peasants and soldiers are the main force for criticizing Lin Piao and Confucius. Although they have not studied ancient literature they know best the revolutionary truth and class struggle. They have the greatest right to speak in criticizing the doctrines of Confucius and Mencius in criticizing the Lin Piao anti-Party clique.

What is history? Chairman Mao says, "Class struggle, some classes triumph, others are eliminated. Such is history, such is the history of civilization for thousands of years." A pedantic style of writing cannot cover up the essence of class struggle. The workers, peasants and soldiers who have grasped Marxism-Leninism-Mao Tse-tung's thought are able to analyze and understand history and to sum up historical experience. So ancient literature does not matter at all! In the past several thousand years, the landlord class monopolized the power of cultural education. They distorted history and juggled black and white to uphold their reactionary rule. Today, under the guidance of Chairman Mao's revolutionary line, the workers, peasants and soldiers have become the masters of the country. For the sake of consolidating the dictatorship of the proletariat, guarding against capitalist restoration and carrying out socialist revolution and construction properly, we must use the Marxist stand, viewpoint and method to criticize revisionism and the ideologies of the bourgeoisie and all the reactionary classes on the decline, seriously study history and the present state of affairs, scientifically sum up the historical and actual experience of class struggle, and "reverse once again the reversal of history." This is a responsibility we workers, peasants and soldiers should assume toward the revolution. The attacks of Lin Piao and his sworn confederates could not stay the pace of our victorious advance.

With the feeling of winning glory for Chairman Mao and for the workers, peasants and soldiers and haboring infinite hatred toward the Lin Piao anti-Party clique, we have abolished fetishes and superstitions, emancipated ourselves ideologically and written the pamphlet Read "On Feudalism". We hope that it could be of assistance to the broad masses of workers, peasants and soldiers as well as the revolutionary people when they read "On Feudalism."

This is a new line of work, and our knowledge is inadequate. Should there be mistakes or anything improper, we hope that comrades will make criticism and correct our mistakes.

* * *

READING MATTER FOR EDUCATED YOUTH

The Luster of Revolutionary Youth

- read with joy a few readers for the ideological education of educated youth

by

Tung Ch'uan (栋全)

(Peking Jen-min Jih-pao, June 8, 1974)

In the fourth quarter of last year, the Shanghai People's Publishers published four readers for the ideological education of educated youth. They are "Selections from the Collective Household Diary of Fenshuiling," "Elegance and Intellectual Brilliance of a Generation," "Red Letter from Home" and "Sunshine and Rain Nurture the New Seedlings." These books are all odes to the youth of the revolution. They lucidly reveal that "the youths are the most active and the most lively part of the whole social force." One feel deeply educated and encouraged after reading these books.

In the past few years, close to a million of educated youth have gone to mountains and the countryside from Shanghai. They have fought in the villages and frontierland of our great motherland full of dauntless spirit and surging vitality. Under the cultivation of the Party and the poor and lower-middle peasants, they have grown strong and progressed in the three great revolutionary movements. In particular, these young people who have gone through steeling in the criticism of Lin Piao, the rectification of the style of work, and the movement to criticize Lin Piao and Confucius, have greatly raised their awareness of class struggle and the two-line struggle, and there has been an unprecedented upsurge in consciousness in taking the road of integration with the workers and peasants. From them, we can see that the revolutionary cause of the proletariat is thriving and there is no lack of successors.

The "Selections from the Collective Household Diary of Fenshuiling" is a factual account of the combat life of 21 educated young people from Shanghai at the Fenshuiling production team, Ch'unhua commune, Huich'un hsien, Kirin Province. In order to record their own course of combat, to spur themselves and to accelerate the pace forward, they have persevered in writing their "Collective Household Diary" over several years as if it were in one day. As we read this diary written under dim oil lamps, we cannot help from being inspired by the blazing combat passion of the writers. Please listen to their sonorous words! They are full of joy when they go to the mountains and the countryside: "Our hearts are filled with immense happiness as we embroider our motherland for the revolution." Facing the fatal ordeal of the struggle against revisionism, they vow that "for the sake of the revolution, we have no fear of shedding our hot blood, and in order to defend our frontierland, we vow to survive or perish with Fenshuiling." Their valuable thinking and revolutionary practice have

vividly and powerfully eulogized Chairman Mao's proletarian revolutionary line, and eloquently shown that it is very necessary for the educated youth to go to the countryside, and that much can be done in this broad world of the countryside.

The "Elegance and Intellectual Brilliance of a Generation" adopts the forms of newsletters and feature stories to introduce to us combat feats of the educated young people who brave the storm and face the world in the three great revolutionary movements in the countryside. Among them, some are about the collective, and some about individuals. The numerous advanced deeds unfold before people that the fiery revolutionary youth is radiating its brilliant luster in the broad world. Look! Among them, some only think of other alternatives without abandoning the place when they are confronted with poverty, and they have blazed new trails with scientific farming. In order to change the old outlook of the village, some do not bend their backs even under the weight of T'aishan. Some dare to fight and make revolution. Some have made white fungus "take root" at the Northern Great Waste..... They really are heroes of the generation, men truly great and noble-hearted.

The lively and vigorous "Red Letters from Home" is filled with revolutionary passion and conveys an especially intimate feeling to the readers. It contains letter exchanged between parents and children, brothers sisters. Through such letters thoughts are exchanged by family members to discuss freely their feelings and to encourage and inspire one another. Each letter is a poem about labor, and is fraught with the joy of struggle. Each letter records the pace of the young generation in the leap forward and is condensed with the lofty thoughts and feelings of the educated young people and their revolutionary parents.

The "Sunshine and Rain Nurture New Seelindgs" introduces to us the Party and CYL organizations of the broad countryside, the schools, factories, organs, neighborhood organizations and their related units in cities and towns, as well as the advanced deeds that regards the rustication of the educated young people as an important matter bearing on the future of the nation. It vividly exhibits the socialist new things that greet the mighty east wind, are bathed in the golden sunlight at dawn, and are vigorously growing to maturity on the vast expanse of land in our motherland. The piece after piece of experience and insight reflect that the entire nation and the hundreds of millions of people south and north of the Yangtze River wholeheartedly support this revolution, that the countryside of our motherland is extending everywhere its warm hands to warmly welcome the arrival of the educated young people. Our motherland is really good everywhere and each one of the poor and lower-middle peasants is very close to us. How broad and magnificent and beautiful is the road that leads the educated young people to the countryside.

After reading these few readers for the ideological education of the educated young people, we once again deeply realize that the road of "sending the educated young people to the countryside to receive re-education from the poor and lower-middle peasants" as charted by Chairman Mao for the broad masses of educated young people is most correct. These

few readers for the ideological education of the educated young people are like canon shots that have used the revolutionary deeds of the broad masses of educated young people to hit a fatal blow at the renegade and traitor Lin Piao, and have effectively refuted the fallacies of "getting learned in order to become officials" and "going to the countryside to take on a veneer of gold," and such shameless slanders as "reform through labor in disguise." The reactionary fallacies publicized by Confucius, Mencius and company,such as "the student, having completed his learning, should apply himself to be an officer," "there is plowing, even in that there is sometimes want; so with learning--emolument may be found in it," and "those who labor with their minds govern others; those who labor with their strength are governed by others" are also dealt a heavy blow in the head.

The publication of revolutionary reading matter for the educated young people who go to the mountains and the countryside is a very important task. Today, under the dictatorship of the proletariat, there is still the struggle between the two classes, the two roads and the two lines. Out of their counter-revolutionary need, the class enemies always think of the young people, and fight with us of the proletariat for the younger generation. The sending of the educated young people to the countryside is an important measure for the opposition and prevention of revisionism. It has received enthusiastic response from the broad masses of educated young people, and the firm support of the revolutionary masses. However, the class enemies are scared to death and bitterly hate this. They either corrupt the young people through all channels, or spread rumors and slanders, or whip up gusts of evil wind to sabotage the revolutionary movement for going to the mountains and the countryside. A tactic often used among them is to launch attack against the young people with all kinds of poisonous weeds in the form of books and publications. This is a harsh fact in class struggle. The revolutionary reading matter is an important weapon for the ideological education of the young people. To publish for the young people revolutionary reading matter of all descriptions is a very important task in arming the young people with Marxism-Leninism-Mao Tse-tung's thought and using the proletarian ideology to occupy the grounds of culture.

These few readers for the ideological education of the educated young people, besides having contents compatible with the actual need of the young people, are also diversified in form. They include the use of diaries, letters, newsletters, reports to sum up experience. We can see that in the process of publishing these books, the comrades of the publishing house have taken the characteristics of the young people into consideration. The young people are full of vigor and vitality and are most willing to learn. Books prepared for them should be as lively as possible in form and should be rich and colorful. Only in this way would they be welcomed by the young people. It is a pleasing phenomenon that the comrades on the publishing front has worked hard in this direction.

Under the present excellent situation of the deep-going development of the struggle to criticize Lin Piao and Confucius, we hope that the

publishing workers will publish more and better reading matter for young people and carry out their work better so that the younger generation can further grow strong and progress in the broad world of the countryside, and radiate the luster of their revolutionary youth.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Communists in Central China Region Are Vanguards in Criticizing Lin Piao, Confucius

(NCNA-English Changsha, Jul. 3, 1974)

communist party members in the shaoshan region of central china's hunan province are in the van of the current movement to criticize lin piao and confucius. they are leading the masses in penetratingly criticizing lin piao's counter-revolutionary revisionist line and the doctrines of confucius and mencius.

since the great proletarian cultural revolution started in 1966, more than 900 advanced elements among workers, poor and lower-middle peasants, revolutionary cadres and revolutionary intellectuals in the shaoshan region have been admitted into the party. the total number of party members is now more than double that before the cultural revolution. party organizations have been established in all factories, mines, transport departments, rural production brigades, local government offices, schools and shops. the party members have in the current movement conscientiously studied relevant instructions from chairman mao and the party central committee, publicized the great significance of the movement among the masses and led them in making revolutionary criticism.

more than 300 worker-peasant-soldier cadres, party branch secretaries and instructors in political study have attended study classes run by the regional party committee. they conscientiously read the "manifesto of the communist party", "report on an investigation of the peasant movement in hunan", "on practice", "on the correct handling of contradictions among the people" and other works of marxism-leninism-mao tsetung thought.

filled with profound proletarian feelings, the party members of the shaoshan production brigade once again visited chairman mao's birthplace and the exhibition hall attached to it. mao ti-chiu, secretary of the brigade party branch, said: "in his 'report on an investigation of the peasant movement in hunan', chairman mao highly praised the revolutionary mass movement, saying 'it's fine'. he refuted those counter-revolutionaries who vilified the peasant movement as 'it's terrible'. the great proletarian cultural revolution is another great revolutionary mass movement initiated and led by chairman mao. we'll keep to chairman mao's revolutionary line and lead the masses forward."

many party branches in the region have organized party members to go among the masses and make social investigations. people contrasted the new society with the old and cited

instances of the class struggle and the two-line struggle in their locality and the achievements in the cultural revolution to criticize the reactionary nature of the confucian precept "restrain oneself and return to the rites" which lin piao advocated and his counter-revolutionary revisionist line.

the communist wang chao-pin of the yungyi commune, who was an outstanding fighter during revolutionary war years, is active at criticism meetings and has written eleven criticism articles. he called on all former poor and lower-middle peasants in his production team to familiarize himself with the class struggle and two-line struggle in the village in the past and at present. in this way, wang chao-pin helped put up wall newspapers to criticize lin piao and confucius. inspired by his example, other commune members also deepened the criticism and increased their determination to consolidate the position of socialism in the countryside.

in line with chairman mao's principle of "grasping revolution, promoting production and other work and preparedness against war", the party members and the masses in the shaoshan region have during the criticism movement developed industrial and agricultural production at high speed. total industrial output value in january-may of this year was 15 per cent higher than in the corresponding period of last year. rural party organizations have led the cadres and commune peasants in deepening the mass drive to learn from the tachai production brigade, national pace-setter in agriculture. new advances have been made in building water conservancy projects, improving soil, reclaiming wasteland, planting trees and raising pigs. the acreage under early rice was bigger than in any previous year and rice transplanting was completed earlier than usual. owing to increased manure and better field management, the rice crops are doing well and another good harvest is in sight.

MODEL COMMUNISTS

A Young Woman Communist

(NCNA-English Sian, Jul. 3, 1974)

twenty-three-year-old woman communist chang feng-ying is one of many young communists who, tempered in the great proletarian cultural revolution, are maturing as successors to the proletarian revolutionary cause in the area of yenan, a sacred centre of the chinese revolution, in northwest china's shensi province.

hsinhua had an interview with chang feng-ying on the eve of the 53rd anniversary of the founding of the chinese communist party. she is acting party branch secretary of the chihlo production brigade of the chihlo people's commune in fuhsien county. a short time ago, she was elected deputy secretary of the fuhsien county party committee and member of the standing committee of the provincial women's federation. last year she attended the party's tenth national congress and was elected member of the congress presidium. she was overjoyed when she saw the great leader chairman mao.

chang feng-ying learns modestly from veteran revolutionaries

in response to chairman mao's call "carry the revolutionary tradition forward, may you gain still greater glory." chihlochen, where she lives and works, was scene of a great historic battle which chairman mao personally directed. in the 1935 battle of chihlochen, the red army shattered the traitor chiang kai-shek's campaign of "encirclement and suppression" against the shensi-kansu border area. chang feng-ying said: "our chihlo production brigade must carry forward the glorious revolutionary tradition and make new contributions to the state."

after she became acting secretary of the brigade party branch in early 1973, she often asked former red army men and guerrillas to tell episodes of the revolution and took the communists and cadres to the site of the command post where chairman mao directed the battle of chihlochen and to the tombs of the fallen heroes in the battle in order to educate the cadres in revolutionary traditions. last year the chihlo brigade was severely hit first by drought and then by waterlogging. chang feng-ying said: "our revolutionary predecessors never feared difficulties. they shed blood or even died to lay the foundation of our cause. nor do we of the younger generation fear any difficulties in taking up the responsibilities of the revolution and carrying on the revolutionary cause exclamation" she worked alongside the party members, cadres and commune members until the natural disasters were conquered. total grain output that year exceeded that of the previous year by 27 per cent. per-hectare yield averaged 3.15 tons, hitting an all-time high.

chang feng-ying has adhered to the principle of combining theory and practice and studied with perseverance and diligence works by marx, engels, lenin and stalin and by chairman mao in the light of chairman mao's teaching "read and study seriously and have a good grasp of marxism". she studies one to two hours a day during her spare time, asking others to explain new words and difficult sentences to her. she is often so deeply absorbed in pondering over a basic marxist viewpoint as to neglect meals and sleep. in the past few years she has studied the "manifesto of the communist party", "the state and revolution", "critique of the gotha programme", chairman mao's essays on philosophy and other marxist and leninist works. she said: "study of marxist and leninist works will help us distinguish between genuine and sham marxism, consciously carry out chairman mao's revolutionary line and guide the struggle with revolutionary theories."

born in the new society, this girl formerly thought that the people here need only to do production work well because in this old liberated area the class enemies were smashed in the thirties and the working people had been in power ever since. but actual class struggle has made her realize that the overthrown class enemies are not reconciled to their defeat and will seize upon every opportunity to stage a come-back. in connection with the concrete facts of class struggle in chihlochen she studied the statement "the history of all hitherto existing society is the history of class struggles" in the "manifesto of the communist party" and chairman mao's teaching that throughout the historical period of socialist society there are still classes, class contradictions and class struggle. this has further deepened her understanding of the party's basic line and raised her consciousness of class struggle and the two-line struggle.

she suggested measures to carry out the revolution in the political and ideological sphere. on her initiative, the brigade set up a library and an evening political school and encouraged children and young people to engage in revolutionary theatrical activities in order firmly to occupy the rural position with socialist ideology.

chang feng-ying is studying harder in the current movement to criticize lin piao and confucius. she used chairman mao's teaching "only socialism can save china" to criticize lin piao's reactionary programme based on the confucian precept "restrain oneself and return to the rites". she organized other party members to compile the history of local revolutionary struggle, village history and the history of poor and lower-middle peasant households. contrasting the old and new society and citing the great changes that had taken place in the brigade since liberation, she and the peasants denounced

lin piao's crimes in attempting to subvert the dictatorship of the proletariat and restore capitalism. the chihlo brigade has become one of the outstanding brigades in criticizing lin piao and confucius.

chang feng-ying has continued to be in close touch with the masses since she became a leader.

last february, when chang feng-ying was back to the county seat from a meeting at the provincial capital, it was snowing heavily. some cadres advised her to stay until the road was cleared. but feng-ying declined their kind offer and went on her way, with a bedroll on her back. trudging through knee-high snow for 45 kilometres up and down the hills, she arrived at the brigade after nightfall and immediately called a party branch meeting. she talked on the significance of the criticism of lin piao and confucius, encouraged the comrades to stand in the van of this struggle and fight together with the poor and lower-middle peasants. the next morning, she joined the masses in productive labour.

one evening, she came back from a party committee meeting at the commune headquarters. it was very late. but when she learnt that some commune members were still working at an irrigation canal, she hurried there to join them. these commune members said with great emotion: "feng-ying exclamation you have heavy responsibilities, but you often work with us. you're overworking yourself. your job is to provide the ideas." feng-ying replied: "ideas come only from practice. without participating in labour, how could i give any sound ideas?" she has all along stuck to the principle of not divorcing herself from productive labour while performing her duties. she put in 110 workdays in the first five months of this year. the poor and lower-middle peasants of chihlo said with one voice: "feng-ying is an outstanding communist, and a bosom friend to us."

GOOD HARVESTS

Central China's Former Yellow River Flooded Area Reaps Bumper Wheat Harvest

(NCNA-English Chengchow, Jul. 3, 1974)

In the heart of the former yellow river flooded area in central china's honan province, people in the choukou administrative region have wrested a good harvest of wheat in the teeth of drought this year. total and per hectare yield over the 460,000 hectares in the nine counties of this region was ten per cent higher than last year.

visiting the region on the eve of harvest time, this correspondent was impressed by wheat with big grain ears standing over vast tracts which yellow river floods had turned into sandy wastes before liberation. in every commune and production brigade, peasants were busy building new threshing grounds and granaries.

in hsihua and fukou counties and the regional state farm where most of the land was sandy field, crops used to be destroyed by sandstorms. shelter belts now protect the fields in beautiful check pattern.
at one of the wind funnels at hotsui brigade of the paitan people's commune, a five-kilometre-long green wall of shelter belts rises majestically on sandy land to the north of the village, and 15,000 paulownia trees rim 200 hectares of farmland. mild breeze sweeps the mallowing wheat plants in golden waves. the secretary of the brigade party branch committee said confidently: "our brigade will make a 20 per cent increase in per hectare wheat yield this year. total output will exceed that of six hotsui brigades before afforestation."

large squares of well-cultivated fields now replace the sandy wastes in the liuchentun people's commune in huaiyang county. the commune members had, with unparalleled determination, upturned the silt from under the sand some three metres deep and built squares of garden-like field. increasing its grain output for several years running, the commune expects another increase in wheat output this year. looking at the well-growing wheat, i found it hard to believe that it was grown on a dried river bed of the yellow river which changed its course after eight years of floods.

wheat grew well over large tracts of former alkaline fields in taikang, huaiyang and luyi counties. in shangshui, choukou, huaiyang and shenchiu counties, where gorges and ditches marred the countryside and lakes and swamps almost linked together, also reported good harvest.

the good harvest in the choukou administrative region was gained after surmounting great difficulties. there was a shortage of rain in the five months from the sowing of wheat to its resumption of green growth. should it happen in the old society, famine would drive many peasants away as beggars. but now, the peasants under the leadership of the communist party made efforts to defeat the dry spell. they repudiated the confucian view of "the mandate from heaven" which lin piao peddled, and became confident of their strength over nature. more than two million people in the region were involved in the fight against drought. the 65,000 pumping wells and 200 pumping stations worked round the clock to irrigate half of the acreage under wheat. the peasants sank more wells and dug more ditches and ponds. this helped them water 20,000 more hectares of cropland. the region's cadres at all levels joined in the fight against the drought. they and the peasants carried water by buckets to irrigate the fields.

when wheat was jointing and earing, an insect pest spread on 133,300 hectares of wheat fields in the region. more than 200,000 people were organized to eliminate the insects. the region was hit by a rainstorm at the time when the wheat was milking, and daily rainfall exceeded 200 millimetres in many communes and production brigades in the worst afflicted luyi county. the luyi county party committee led the commune members in draining the fields in the midst of heavy rain, thus freeing them from inundation. the local people triumphed over one natural disaster after another and wrested an excellent wheat harvest.

it was recalled that in 1938, during the invasion of the japanese aggressor troops, the choukou region was inundated when the kuomintang reactionaries breached the yellow river dyke at huayuankou, honan province, to protect their withdrawal in disregard of the safety of the people. the yellow river changed its course for eight years and 12 million people in honan and northern anhwei and kiangsu suffered from the disaster. sands covered the land after the flood. many villages in the yellow river flooded area in honan province were buried under the sands. it was not until after liberation that the people there were enabled to rebuild their homes with the help of the people's government.

in the current movement to criticize lin piao and confucius, the local people contrasted this year's excellent harvest with frequent pre-liberation disasters, and penetratingly criticized lin piao for using the confucian precept "restrain oneself and return to the rites" in an attempt to restore capitalism. they said that lin piao tried to plunge the poor and lower-middle peasants into the abyss of suffering again, and they would never allow this to happen.

the excellent wheat harvest this year made the people of the choukou region more determined to work still harder. commune members in many places selected good seedstrains for the sowing of wheat in the coming autumn. special irrigation facilities teams sank pump wells and rubber pipe wells, built facilities to lift water, dug and repaired drainage ditches to provide conditions for a good autumn harvest.

the work of sowing late autumn crops on 422,000 hectares in the region proceeded at a fast speed with emphasis on quality. sowing was practically completed on june 20. early autumn grain crops of sorghum and maize on 180,000 hectares grew well with sturdy stalks and luxuriant leaves. many cotton plants were budding and beginning to blossom on 85,300 hectares of verdant cotton fields.

COAL OUTPUT

China's Biggest Coal Mine Tops Half-yearly Target

(NCNA-English Shihchiachuang, Jul. 3, 1974)

the kailuan coal mine, china's biggest, overfulfilled its production target for the first half of this year with a record output which was 13.9 per cent more than that for the same period of last year. the extra coal it produced was equivalent to the yearly output of a pair of large shafts.

since the beginning of the movement to criticize lin piao and confucius, party organizations of the coal mine led the miners in criticizing the ultra-right essence of lin piao's revisionist line and the doctrines of confucius and mencius, the ideology of the declining reactionary classes. the miners pledged to turn out more and better coal to accelerate the building of socialism as a reply to lin piao's plot to restore capitalism. this led to a new upsurge in their socialist emulation drive.

veteran miners at the no. 1 coal-cutting area in the linhsi colliery exposed the darkness of the old society in which they toiled as farm hands for landlords or as child labourers for capitalists. they condemned lin piao for his crimes in preaching the reactionary precept "restrain oneself and return to the rites". all workers were indignant at lin piao's crimes. at the suggestion of veteran miner li chang-lin, they started an emulation

drive to make more contributions to socialism. production went up month by month and reached the target for the first half of this year 37 days ahead of schedule.

the machiakou colliery fulfilled its targets for the fourth five-year plan (1971-1975) two years ahead of schedule with an output doubling the designed capacity. it completed the half-yearly target this year 15 days in advance.

production in the tangchiachuang colliery, one of the oldest in kailuan, was regarded as having reached its zenith before the great proletarian cultural revolution. but since then the workers there have tapped the potential and succeeded in raising output from year to year. its average daily output is now twice as much as the designed capacity.

in the first half of this year, the workers of kailuan set many new records through technical innovations. the august first young workers' shock brigade of the luchiato colliery chalked up a record of 1,009 metres in single-heading drivage in february (28 days). the next month, the 301 high-speed tunnelling brigade of the tangchiachuang colliery surpassed it by doing 1,802 metres.

two hundred and ninetysix major innovations have been introduced in kailuan this year. they have helped reduce labour intensity and consumption of material and increase production.

Chinese Coal Mines Complete Semi-Annual Targets Ahead of Time

(NCNA-English Peking, Jul. 4, 1974)

many major chinese coal mines fulfilled their semi-annual production targets ahead of schedule and output increased compared with the same period of last year. this was due to the efforts made by the miners, cadres and technicians in carrying out the policy of "grasping revolution and promoting production" in the movement to criticize lin piao and confucius.

the shuangyashan and hokang mining administrations, two major coal-producing enterprises in china's northernmost province of heilungkiang, completed their production targets for the first six months of this year ahead of time. output per workface in shuangyashan rose 11 per cent over the same period of last year. in the early post-liberation years, the administration had only four small coal pits. its production capacity has since increased tenfold.

the yangchuan mining administration in north china's shansi province topped its production plan every month this year. it finished the semi-annual plans for coal cutting and tunnelling 11 and 18 days in advance respectively. average daily output was 15.4 per cent more than that for the same 1973 period.

the muchengchien coal mine on the western outskirts of peking overfulfilled its state plan every month from november 1967 to the end of last year. the extra coal it produced came to 640,000 tons. it completed its production plan for the first half of this year seven days ahead of time.

coal mines in northeast china's liaoning province and northwest china's kansu province and ningsia hui autonomous region also fulfilled their half-yearly quotas 15 to 20 days ahead of schedule. up to june 15, the pingan colliery under the fuhsin mining administration had overfulfilled its half-yearly plans for coal cutting and tunnelling by 4 and 24.8 per cent respectively.

since the beginning of the movement to criticize lin piao and confucius, the miners and cadres of these coal mines, led by their party committees, have diligently studied works by marx, engels, lenin and stalin and chairman mao's works as well as the directives issued by the party central committee. they condemned lin piao's counter-revolutionary attempt to stage a capitalist restoration by preaching the confucian precept "restrain oneself and return to the rites" and criticized the doctrines of confucius and mencius. this helped raise their political consciousness and revolutionary enthusiasm for socialism. they stepped up their efforts to cut more coal for the country's socialist construction. when one workface of the no. 3 coal mine under the yangchuan mining administration met difficult geological conditions, workers from other sections helped it overcome the difficulties which would otherwise have delayed the progress of the whole mine. the mine fulfilled its semi-annual production plan 17 days ahead of schedule.

****
* FOREIGN RELATIONS *
****

CHINA AND ARGENTINA

Acting Chairman Tung Pi-wu, Premier Chou En-lai Send Message of Condolence on President Peron's Death

(NCNA-English Peking, Jul. 3, 1974)

tung pi-wu, acting chairman of the people's republic of china, and chou en-lai, premier of the state council of the people's republic of china, today sent a message to madame maria estela martinez de peron, president of the republic of argentina, expressing deep condolences on the death of the late president juan domingo peron of argentina. the message reads as follows:

her excellency madame maria estela martinez de peron,
president of the republic of argentina,

buenos aires

we are shocked to learn of the untimely death of his excellency the late president juan domingo peron. president peron was a celebrated statesman who worked actively during his life time to safeguard argentina's national independence and strengthen the cause of unity of the third world against hegemonism. on behalf of the chinese government and people, we express our deep condolences to the government and people of the republic of argentina and our solicitous sympathy to yourself.

tung pi-wu,
acting chairman of the people's
republic of china

chou en-lai,
premier of the state council
of the people's republic of china

peking, july 3, 1974

Chinese Leaders Condole on Death of President Peron at Argentine Embassy in Peking

(NCNA-English Peking, Jul. 3, 1974)

li hsien-nien, vice-premier of the state council, and hsu hsiang-chien, vice-chairman of the standing committee of the national people's congress, went to the argentine embassy here this afternoon to express condolences over the death of argentine president general juan domingo peron.

a wreath sent by chairman mao tsetung was placed in the hall of the embassy. the white ribbon on the wreath bore the words: "to his excellency general juan domingo peron, president of the republic of argentina".

there were also wreaths sent by acting chairman of the people's republic of china tung pi-wu and premier chou en-lai, and from the ministries of foreign affairs and national defence of the people's republic of china.

among those who called at the embassy to tender condolences were chi peng-fei, foreign minister, chang tsai-chien, deputy chief of general staff of the chinese people's liberation army, chen chieh, vice-minister of foreign trade, wang lei, vice-chairman of the peking municipal revolutionary committee, and hsieh li, leading member of the chinese people's institute of foreign affairs.

charge d'affaires ad interim e. ros and other officials of the argentine embassy were present on the occasion.

Government of People's Republic of China Appoints Cheng Wei-chih as Special Envoy to Attend Funeral of Argentine President Peron

(NCNA-English Peking, Jul. 3, 1974)

the government of the people's republic of china today appointed cheng wei-chih, chinese ambassador extraordinary and plenipotentiary to the republic of argentina, as the special envoy of the people's republic of china to attend the funeral of general juan domingo peron, the late president of the republic of argentina.

CHINA AND CHAD

Chadian Trade Mission Leaves Peking for Home

(NCNA-English Peking, Jul. 3, 1974)

the chadian trade mission led by mahamat gabdou, director of commerce of the ministry of modern economy wound up its friendly visit to china and left here for home by air today.

the mission was seen off at the airport by hsueh na, deputy departmental director of the ministry of foreign trade and kolossoum beti, charge d'affaires ad interim of the chadian embassy here.

vice-minister of foreign trade chen chieh met and had a friendly talk yesterday with all members of the mission.

while in china, the mission visited peking and shanghai and had trade discussions with chinese national import and export corporations concerned. it visited factories, communes, schools and places of historical interest.

CHINA AND GABON

Vice Premier Li Hsien-nien Meets Gabonese Goodwill Mission

(NCNA-English Peking, Jul. 3, 1974)

chinese vice-premier li hsien-nien this afternoon met with konighi okumba dokwatsegue, minister delegate to the presidency of the gabon republic in charge of foreign affairs and cooperation, madame dokwatsegue and all members of the goodwill mission led by the minister delegate.

after having a group photo taken with the distinguished guests, vice-premier li hsien-nien had a friendly conversation with minister delegate dokwatsegue and members of the goodwill mission michel anchouey, jean-felix adande and martin nzue-nkogue.

present at the meeting were chinese foreign minister chi peng-fei and his wife madame hsu han-ping, vice-foreign minister ho ying and leading members of departments concerned ho kung-kai, chu chuan-hsien, yen chia-hua, tien jen-chieh, chu shih-yuan, chin feng-chu and lo hsu.

Gabonese Goodwill Mission Leaves Peking for Shanghai

(NCNA-English Peking, Jul. 4, 1974)

konighi okumba dokwatsegue, minister delegate to the presidency of the gabon republic in charge of foreign affairs and cooperation, and madame dokwatsegue and the goodwill mission led by the minister delegate left here by air this morning for a visit to shanghai after winding up their visit in peking.

among those seeing them off at the airport were chinese foreign minister chi peng-fei and his wife hsu han-ping and vice-foreign minister ho ying.

accompanying minister delegate dokwatsegue on his visit to shanghai is ho kung-kai, director of the department of african affairs of the chinese foreign ministry.

yesterday, minister delegate dokwatsegue and madame dokwatsegue and the other distinguished gabonese guests toured the great wall.

CHINA AND IRAQ

Iraqi Trade Union Delegation Leaves Peking for Home

(NCNA-English Peking, Jul. 3, 1974)

the iraqi trade union delegation led by qasim al-sharif left here for home by air today after concluding its friendly visit to china.

during its stay in peking, chang hsiang-shan, deputy head of the international liaison department of the central committee of the communist party of china gave a banquet in honour of the iraqi friends. iraqi ambassador to china falih a.r. al-samarrai gave a banquet on the occasion of the delegation's visit to china.

the delegation also visited the tachai production brigade in north china's shansi province, sian, nanking, wuhsi, shanghai and hangchow.

CHINA AND JAPAN

Chinese Government Maritime Transport Delegation Leaves Peking for Japan

(NCNA-English Peking, Jul. 3, 1974)

a chinese government maritime transport delegation with tung hua-min as its leader and chen kang as its deputy leader left peking for japan by air today to negotiate a china-japan maritime transport agreement.

Japanese Badminton Delegation Feted in Peking

(NCNA-English Peking, Jul. 4, 1974)

the chinese badminton association gave a reception here this evening in honour of a japanese badminton delegation led by tokubey moritomo.

present on the occasion were chao cheng-hung, leading member of the all-china sports federation, chi yu-hua, leading member of the host association and chinese badminton players.

on behalf of the host association, chi yu-hua extended warm welcome to the japanese guests. he said, the japanese badminton delegation has brought us the friendship of the japanese people for the chinese people and its visit would provide us with chances to learn from their excellent badminton skills. he wished them a successful visit. in reply, tokubey moritomo expressed thanks to the hosts for the hospitality accorded them and wished that this friendly exchange would be expanded constantly.

the reception proceeded in a friendly atmosphere.

the japanese friends arrived in peking yesterday.

Chinese Government Maritime Transport Delegation Arrives in Tokyo

(NCNA-English Tokyo, Jul. 4, 1974)

a chinese government maritime transport delegation with tung hua-min as its leader and chen kang as its deputy leader arrived here by plane today at the invitation of the japanese government.

among those present at the airport were yosuke nakae, vice-director of the asian affairs bureau of the japanese foreign ministry, and naotaro hamada, vice-director of the maritime transport bureau of the japanese ministry of transport.

yi ching-hao, counsellor of the chinese embassy in japan, was also present at the airport to welcome the delegation.

Chinese Gymnastic Delegation Leaves for Visit to Japan

(NCNA-English Shanghai, Jul. 4, 1974)

a chinese gymnastic delegation with lu wen-chun as leader and hsu jen-chieh as deputy leader left here by air today for a friendly visit to japan.

Chinese Gymnastic Delegation Arrives in Tokyo

(NCNA-English Tokyo, Jul. 4, 1974)

the chinese gymnastic delegation with lu wen-chun as leader and hsu jen-chieh as deputy leader arrived here today for a friendly visit to japan at the invitation of the japan gymnastic association and the japan-china cultural exchange association.

the chinese delegation was welcomed at the airport by yoshinori maeda, chairman of the japan gymnastic association, torao miyakawa, deputy director-general of the japan-china cultural exchange association, and seimin miyazaki, director-general of the japan-china friendship association (orthodox) central headquarters, as well as many other japanese friends.

also present at the airport were kan wen-fang, chairman of the tokyo association of chinese residents, li tien-tu, chairman of the yokohama association of chinese residents, and diplomatic officials of the chinese embassy here.

Shanghai Acrobatic Troupe Leaves for Japan

(NCNA-English Shanghai, Jul. 4, 1974)

a shanghai acrobatic troupe of china with lin teh-ming as head and tao chia-yun as deputy head left shanghai for japan by air today for a friendly visit and performance tour.

the troupe was seen off at the airport by hsu ching-hsien and feng kuo-chu, vice-chairmen of the shanghai municipal revolutionary committee, sun ping-hua, secretary-general of the china-japan friendship association, and leading members of departments concerned and representatives of art circles.

Shanghai Acrobatic Troupe Arrives in Tokyo

(NCNA-English Tokyo, Jul. 4, 1974)

a shanghai acrobatic troupe from china, with lin teh-ming as head and tao chia-yun as deputy head, arrived here by plane today for a friendly visit to japan at the invitation of the japan-china friendship association (orthodox) central headquarters, the japan-china cultural exchange association and the yokohama and osaka municipal governments.

the chinese troupe was welcomed at the airport by seimin miyazaki, director general of japan-china friendship association (orthodox) central headquarters, turao miyakawa, deputy director general of japan-china cultural exchange association, masanori ouba, deputy mayor of yokohama municipal government, tsuo nashima, director of the economic bureau of the osaka municipal government, and japanese friends including masao shimizu and naoji iwata.

also present at the airport were kan wen-fang, chairman of the tokyo association of chinese residents, li tien-tu, chairman of the yokohama association of chinese residents and diplomatic officials of the chinese embassy here.

after its arrival here the chinese troupe, went to yokohama, sister city of shanghai, for a friendly visit.

CHINA AND KOREA

Jen-min Jih-pao Editorial on Korea's Reunification

(NCNA-English Peking, Jul. 4, 1974)

the "people's daily" today carries an editorial entitled "the cause of the independent and peaceful reunification of korea will surely triumph". the editorial reads:

june 23 this year was the 1st anniversary of the publication of the five-point programme for the peaceful and independent reunification of korea put forward by president kim il sung. july 4 is the 2nd anniversary of the publication of the north-south korea joint statement. the korean people throughout the country, united as one, are now unfolding massive activities to mark the two occasions, and are determined to carry on a resolute struggle for the peaceful and independent reunification of the fatherland.

to bring about the country's reunification, the korean workers' party and the government of the democratic people's republic of korea have time and again put forth correct principles and reasonable proposals for the fatherland's independent and peaceful reunification. in may, 1972 comrade kim il sung put forward the "three principles" of independence, peaceful reunification and great national unity. on july 4 that year, the north-south korea joint statement was published, which confirmed the "three principles" and opened the door to exchanges between north and south. on june 23 last year, president kim il sung delivered an important speech, in which he expounded the "five-point programme" for the prevention of permanent national split and the realization of the fatherland's reunification. this series of propositions put forward by president kim il sung are the fighting programme for the korean people to solve the problem of the fatherland's reunification in accordance with their own will and interests and without outside interference. they indicate the correct way to the independent and peaceful reunification of korea, and reflect the national interests and common aspirations of the entire korean people, and is of paramount importance to the promotion of the just cause of the independent and peaceful reunification of the fatherland.

however, the pak jung hi clique in south korea has long been engaged in evil doings which are diametrically opposed to the interests of the whole korean people. by doggedly clinging to foreign forces and stepping up war preparations, it has trampled on the north-south joint statement and sabotaged the north-south dialogue. recently, the pak jung hi clique has committed military provocations by sending a naval vessel to intrude illegally into the territorial waters of the northern half of the d.p.r.k. in violation of the korean armistice agreement and creating tension in the korean

peninsula. moreover, it has intensified its fascist suppression of the south korean people and has spared no efforts in trumpeting "the simultaneous admission of the north and south korea into the united nations" in an attempt to create "two koreas" and perpetuate the division. all these facts prove to the hilt that the pak jung hi clique is clinging to the criminal policy of armed provocation, national split and opposition to the independent and peaceful reunification of the country. this completely runs counter to the national aspirations of the whole korean people and has met with strong condemnation and resolute opposition by the korean people.

the key to the solution of the korean question lies in the settlement of the country's reunification by the korean people themselves without any interference of foreign forces. president kim il sung has pointed out, "the korean question must be left to the korean people so they may solve it by themselves on the principle of national self-determination without any interference of outside forces." the korean people are the masters of korea and the affairs of korea should be solved by the korean people themselves. more than twenty years have passed since the signing of the korean armistice. there is no justification whatever for the u.s. aggressor troops to continue to hang on in south korea and they should be withdrawn immediately. the u.s. government must stop all its military aid to the south korean authorities. only by so doing can the necessary conditions be created for the independent and peaceful reunification of korea.

the development of the present international situation becomes increasingly more favourable to the korean people's righteous cause of the reunification of their fatherland. the fighting third world countries and people as well as other peoples of the world all stand on the side of the korean people. the people of china and korea are reliable comrades-in-arms and brothers who share weal and woe. while marking the occasion of the first anniversary of president kim il sung's "five-point program" for the reunification of the fatherland and the second anniversary of the north and south korea joint statement, the chinese people, cherishing militant friendship for the korean people, once again express resolute support and militant solidarity with the korean people in their struggle for the independent and peaceful reunification of the fatherland. we are firmly convinced that under the wise leadership of their great leader president kim il sung and the korean workers' party, the korean people, by persevering in struggle, will certainly be able to realize the sacred goal of the reunification of the fatherland.

Peking Rally Supports Korean People's Just Struggle for Fatherland Reunification

(NCNA-English Peking, Jul. 3, 1974)

in a militant mood, peking workers, youth and women met at a rally this afternoon to voice resolute support for the three principles and the five-point programme put forward by president kim il sung regarding the independent and peaceful reunification of korea, and the korean people's just struggle for the reunification of the fatherland.

held at the auditorium of the chinese people's political consultative conference, the rally indignantly denounced the pak jung hi clique for its crimes of suppressing the patriotic, progressive forces, youth and students of south korea and undermining the reunification of the southern and northern parts of korea.

korean ambassador to china hyun jun keuk and his wife were present at the rally together with diplomatic officials of the korean embassy here, and korean specialists, students and trainees in peking.

present were wu teh, member of the political bureau of the central committee of the communist party of china and first secretary of the c.p.c. peking municipal committee; ni chih-fu, alternate member of the political bureau of the c.p.c. central committee and secretary of the c.p.c. peking municipal committee; chang shih-chung, alternate member of the c.p.c. central committee and vice-chairman of the peking trade union council; shen chien, deputy head of the international liaison department of the c.p.c. central committee; fu yu-fang, president of the peking women's federation; and yu chung-hao, secretary of the peking municipal committee of the chinese communist youth league.

side by side on the rostrum were big portraits of the chinese people's great leader chairman mao and the korean people's great leader president kim il sung, flanked by the national flags of china and korea. streamers in the auditorium were inscribed: "the korean people's just struggle for the reunification of the fatherland is sure to win exclamation" and "long live the revolutionary friendship and militant unity of the two parties and peoples of china and korea exclamation"

chang shih-chung declared the rally open. he said:

"we, workers, youth and women of peking, are meeting at this solemn rally here today to voice resolute support to the korean people's struggle against foreign intervention and for the reunification of the fatherland and the south korean people's patriotic, just struggle."

"under the wise leadership of the korean people's great leader president kim il sung, the korean people are surmounting every difficulty in waging the firm struggle for the independent and peaceful reunification of the fatherland against the scheme of 'two koreas' engineered by any reactionary forces in the world," he stated.

he said: "the chinese and korean people are of one family. in the protracted, common struggle against imperialist aggression, the people of our two countries have forged and sealed in blood a great friendship and militant unity. in line with the great leader chairman mao's teachings, the chinese people will, as always, resolutely support the korean people in their revolutionary cause against imperialism and just struggle for the independent and peaceful reunification of the fatherland."

the other speakers were representatives of workers, youth and women of peking.

speaking on behalf of the 1.8 million peking workers, vice-chairman tsao hsien-po of the peking trade union council paid high respects and voiced firm support to the heroic korean people in their untiring struggle for the just cause of reunifying the fatherland.

he said: the three principles and the five-point programme put forward by the korean people's great leader president kim il sung regarding the reunification of the fatherland have truly reflected the eager aspirations of the entire korean people for reunification of the fatherland at an early date. they are helpful to the independent and peaceful reunification of the fatherland and the easing of tension in the korean peninsula. they are a great programme for the prevention of a permanent split of korea, ruling out interference by foreign forces and for the solution of the reunification of the fatherland by the korean people in accordance with their own will and interests. they enjoy warm support from the korean people as well as wide support and high praise from all revolutionary peace-loving people in the world.

he pointed out: under the aegis of u.s. imperialism, the pak jung hi puppet clique in south korea has brazenly trampled on the "july 4" joint statement regarding the reunification of the fatherland agreed upon by the two sides of north and south korea and gone all out to oppose the five-point programme for the reunification of the fatherland put forward by president kim il sung. by its perverted

action, the pak jung hi clique can never put down the flames of the just struggle of the south korean people, but will meet stronger resistance and accelerate its downfall.

he added: the feature of the current international situation is 'great disorder'. countries want independence, nations want liberation and people want revolution. this has become an irresistible trend of history. the situation is favourable for the revolutionary struggles of the people of the third world and various other countries, as well as for the development of the great struggle of the korean people for the independent and peaceful reunification of the fatherland.

he said: chinese and korean workers and people are comrades-in-arms closely attached to each other and brothers going through thick and thin together.

he said: "in line with chairman mao's teachings, we peking workers are determined to carry through to the end the movement to criticize lin piao and confucius and contribute to supporting the korean people's just struggle by concrete deeds of grasping revolution, promoting production and other work and preparedness against war."

keng shih-chung, secretary of the peking municipal committee of the chinese communist youth league, said: reactionary forces can never stop the surging tide of revolution. the korean people's cause of striving for democratic rights and the independent and peaceful reunification of the fatherland is victoriously advancing. the struggle by south korean youth and students against oppression and for democracy and reunification which broke out last october dealt a heavy blow at the reactionary rule of the pak jung hi clique. since the beginning of this year the struggle for an independent and peaceful reunification of the fatherland waged by the south korean people and students has made new progress. this fully shows the patriotism and indomitable revolutionary mettle of the south korean people.

he said: we youth of peking join the rest of the chinese people in indignant condemnation of the south korean authorities for their fascist atrocities of frenziedly persecuting and oppressing the south korean youth, students and patriots. we firmly support the korean people in their just struggle for the reunification of the fatherland until final victory is won.

vice-president liu kuei-ying of the peking women's federation pointed out that where there is oppression, there is resistance. the struggle of the women and other people of south korea against the fascist dictatorial rule by the pak jung hi clique is surging forward wave upon wave. they vehemently condemned the pak jung hi clique for its schemes of creating "two koreas" and denounced its atrocities of suppressing the people in south korea. they condemned the pak jung hi clique for its crimes of selling

south korean women to foreign countries and strongly demanded an immediate stop to the act of violating the human rights of women by the reactionary south korean authorities.

liu kuei-ying said that the women of peking very much admire and firmly support the heroism of the people and women of south korea, who dare to struggle for victory in defiance of brute force, and their determination to realize an independent and peaceful reunification of the fatherland.

warm applause greeted korean ambassador to china hyun jun keuk as he took the floor. he expressed heartfelt thanks to the workers, youth, students and women of the chinese capital for holding the grand rally to pledge firm support to the korean people in their just struggle for the independent and peaceful reunification of the fatherland under the wise leadership of comrade kim il sung, the great leader of the korean people. referring to the series of initiatives and rational propositions put forward by the korean workers' party and government for the independent and peaceful reunification of the fatherland, the ambassador said: "we have made sincere all-out efforts to implement earnestly the provisions agreed upon in the joint statement of the south and the north so as to make the dialogue between the two sides a success." however, because of the schemes by u.s. imperialism and the pak jung hi clique, he pointed out, none of the provisions in the joint statement has been put into effect. the pak jung hi traitorous clique arbitrarily trampled on the principles of the joint statement to which it put its signature, and continues to take the road of relying on outside forces, and not the independent road. it continues to take the road of war and split, and not the road of peaceful reunification. it continues to take the road of trial of strength and not the road of national unity.

"the three principles and the five-point programme regarding the reunification of the fatherland put forward by the great leader president kim il sung," the ambassador continued, "have not only won warm support and welcome from the whole korean people, but also have the unanimous support and appreciation of the fraternal chinese people, the people of the third world and all the progressive people of the world."

he exposed and condemned the pak jung hi clique's crimes of continuing its splitting activities and armed provocations with increasing frenzy to aggravate the strained situation and suppressing the patriotic youth and students and democrats of south korea.

the ambassador said: "the present situation calls for a mobilization of the whole nation to ward off the danger of a permanent split and realize the reunification of the fatherland. the korean people, under the wise leadership of the great leader comrade kim il sung, are holding high the banner of the three principles and five-point programme

regarding the reunification of the fatherland put forward by the great leader comrade kim il sung, and waging a tenacious struggle for the independent and peaceful reunification of the fatherland."

the rally proceeded in an atmosphere of strong militant unity among the chinese and korean peoples and ended with the shouting of slogans and thunderous applause.

Chinese Vice Premier Teng Hsiao-ping Meets Korean Athletic Delegation and Weightlifting and Cycling Teams

(NCNA-English Peking, Jul. 3, 1974)

chinese vice-premier teng hsiao-ping met and had a cordial and friendly conversation with an athletic delegation and two sports teams from the democratic people's republic of korea here this evening. the athletic delegation is led by li gwang ju. the two sports teams were the weightlifting team led by jang tae sik and the cycling team led by u tae yun.

korean ambassador to china hyun jun keuk and his wife were present on the occasion.

present were also chuang tse-tung and yao hsiao-cheng, leading members of the chinese physical culture and sports commission, and leading members of the asian affairs department of the foreign ministry, and the chinese athletic, weightlifting and cycling associations ni chih-chin, ho chang-ming, kung ke-fei, pai ping, feng teh-pao and wang wen-chung.

Korean Ambassador Gives Reception in Peking

(NCNA-English Peking, Jul. 3, 1974)

korean ambassador to china hyun jun keuk gave a reception here this evening on the occasion of the visit to china by the athletic delegation from the democratic people's republic of korea led by li gwang ju.

among the guests were yao hsiao-cheng, leading member of the chinese physical culture and sports commission,

kung ke-fei, leading member of the chinese athletic association, and leading members of departments concerned, including ni chih-chin, pai ping and wang wen-chung, as well as chinese track and field athletes and coaches.

an atmosphere of militant unity and revolutionary friendship between the people and sportsmen of the two countries prevailed at the reception, at which li gwang ju and yao hsiao-cheng made speeches and the athletes were engaged in cordial and friendly conversations.

the korean delegation leaves peking for home tomorrow.

Peking Ceremony Welcomes Korean Weightlifting and Cycling Teams

(NCNA-English Peking, Jul. 4, 1974)

the chinese physical culture and sports commission held a welcoming ceremony at the peking indoor stadium here this afternoon to warmly welcome the korean weightlifting and cycling teams now in china for a friendly visit. after the ceremony, the korean weightlifting team met the chinese weightlifting team in an exhibition match.

attending the ceremony and watching the match were yao hsiao-cheng, leading member of the chinese physical culture and sports commission, pai ping, leading member of the chinese weightlifting association, and feng teh-pao, leading member of the chinese cycling association, together with jang tae sik, leader of the korean weightlifting team, u tae yun, leader of the korean cycling team, hyun jun keuk, korean ambassador to china, and li jae pil, minister-counsellor of the korean embassy here.

the peking indoor stadium was filled with a warm atmosphere of unity and friendship between the chinese and korean peoples and sportsmen as the weightlifting teams of the two countries met in two exhibition matches today, one in the afternoon and one in the evening. the weightlifters were in good form. a cheering crowd of 5,000 warmly applauded every successful lift.

CHINA AND ROMANIA

Romanian Foreign Trade Bank Chairman Leaves Peking

(NCNA-English Peking, Jul. 3, 1974)

vasile voloseniuc, president of the romanian bank of foreign trade, and another romanian guest left here by air today.

they were seen off at the airport by chiao pei-hsin, acting chairman of the board of directors of the bank of china. romanian ambassador to china nicolae gavrilescu was also present.

the romanian guests made a transit stop here on june 30 on their way home. while in peking, chiao pei-hsin gave a dinner in honour of the romanian guests. hosts and guests had a friendly talk.

CHINA AND SENEGAL

Chekiang Handicrafts Exhibition in Dakar Ends

(NCNA-English Dakar, Jul. 2, 1974)

the exhibition of handicrafts from chekiang province came to an end here this evening.

senegalese president leopold sedar senghor, prime minister abdou diouf and some ministers of the government visited the exhibition.

since its opening on may 21 more than 20,000 people visited the exhibition. an atmosphere of sino-senegalese friendship prevailed inside and outside the exhibition hall. visitors were very interested in the exhibits with a national style and local features. many visitors stressed that the exhibition had strengthened the mutual understanding and friendship between the senegalese and chinese peoples and expressed the hope that exchanges in culture and art would be further expanded and developed between the two countries.

CHINA AND TANZANIA

Chinese Military Goodwill Mission Visits Zanzibar

(NCNA-English Zanzibar, Jul. 2, 1974)

the chinese military goodwill mission with li ta as leader and tao han-chang as deputy leader paid a one-day friendly visit to zanzibar today.

the chinese mission was accompanied by brigadier mayunga, commander of the west brigade of the people's defence forces of tanzania.

colonel seif bakari, member of the zanzibar revolutionary council (z.r.c.) and political commissar of the zanzibar army of the people's defence forces of tanzania, received and had a friendly and warm talk with the mission.

present on the occasion were lieut. col. hafidh suleiman, z.r.c. member and chief of staff of the zanzibar army, and lieut. col. ramadhan haji, z.r.c. member and director of the artillery of zanzibar.

colonel seif bakari feted the chinese mission at noon.

Delegation of Chinese People's Insurance Company Arrives in Tanzania

(NCNA-English Dar Es Salaam, Jul. 3, 1974)

a 4-member delegation of the people's insurance company of china led by lin chen-feng, deputy general manager of the company, arrived here this evening for a friendly visit to tanzania.

the delegation was welcomed at the airport by gibbons mwaikambo, general manager of the national insurance corporation of tanzania, and senior officials of the corporation. chang yu-pu, chinese commercial representative in tanzania, was also present.

CHINA AND US

Chinese Wushu Delegation Arrives in New York

(NCNA-English New York, Jul.2, 1974)

the chinese wushu (traditional chinese martial arts) delegation arrived here today after concluding its performance tour in san francisco.

the delegation arrived in san francisco on june 26. during its stay there it gave four shows and was warmly greeted by more than 12,000 spectators. even before its arrival in san francisco tickets for all the performances had been booked in advance. many spectators had rushed there from other cities for the occasion. during the shows repeated applause burst out from the audience. after the performances many spectators congratulated the chinese sportsmen and asked for autographs. the chinese delegation also toured san francisco and gave a special show for californian college students in berkeley.

when they arrived in new york today the chinese sportsmen were welcomed at the airport by stewart anderson, representative and assistant of the new york governor; neil wash, representative of the mayor of new york; charles yost, president of the national committee on u.s.-china relations; norman singer, executive director of new york city center of music and drama. they also made addresses of welcome. several representatives of the u.s.-china people's friendship association of new york were also at the airport to welcome the delegation.

present also was chuang yen, china's deputy permanent representative to the united nations.

Vice Premier Teng Hsiao-ping Meets with US Democratic Senator Henry M. Jackson

(NCNA-English Peking, Jul. 4, 1974)

vice-premier teng hsiao-ping met here today with u.s. democratic senator henry m. jackson and mrs. helen eugenia jackson and members of senator jackson's party lucian pye, dwight h. perkins, dorothy fosdick, anthony a. borski, brian corcoran, stanley golub and mrs. adele golub, and clarence d. martin, jr. and mrs. charlotte mary martin.

afterwards, vice-premier teng hsiao-ping had a frank conversation with senator henry m. jackson, and lucian pye, dwight h. perkins, dorothy fosdick and brian corcoran.

vice-premier teng hsiao-ping gave a dinner at noon today in honour of senator and mrs. jackson and all members of senator jackson's party.

david k. e. bruce, chief of the liaison office of the united states of america in china, was present at the dinner.

present at the meeting and dinner were chinese vice-foreign minister chiao kuan-hua, assistant foreign minister wang hai-jung, vice-president of the chinese people's institute of foreign affairs chou chiu-yeh, director of the american and oceanian affairs department of the chinese foreign ministry lin ping, and leading members and staff members of departments concerned, including kang tai-sha, tang wen-sheng, chao chi-hua, chien chang-kuei, shen jo-yun, cheng wan-chen, lien cheng-pao and wu chih-an.

US Independence Day Marked in Peking

(NCNA-English Peking, Jul. 4, 1974)

david k. e. bruce, chief of the u.s. liaison office in china, gave a reception here this afternoon to mark the independence day of the united states of america.

attending the reception were chiao kuan-hua, chinese vice-minister of foreign affairs, yao yi-lin, vice-minister of foreign trade, huang shu-tse, vice-minister of public health, and leading members of other departments concerned li ching-chuan, wang hai-jung, yueh chih-chien, chou chiu-yeh, li en-chiu, tang wen-sheng and lin ping.

the visiting u.s. democratic senator henry m. jackson and mrs. helen eugenia jackson were also present.

CHINA AND VENEZUELA

Chinese Government Representative Fetes Venezuelan Foreign Minister

(NCNA-English Caracas, Jul. 2, 1974)

chai shu-fan, representative of the government of the people's republic of china and vice-minister of foreign trade, gave a banquet here today in honour of efrain schacht aristeguieta, minister of foreign affairs of venezuela, and manuel perez guerrero, minister of state for international economic affairs.

present on the occasion were esther meneses, acting vice-minister of venezuelan foreign affairs; leonardo diaz gonzalez, director of international policy and other high officials of the ministry of foreign affairs.

also present were ling ching, deputy director of the department of international organizations and conferences and treaty and law of the chinese foreign ministry, and representatives of the chinese delegation to the third u.n. conference on the law of the sea.

the banquet proceeded in a warm and friendly atmosphere.

Venezuelan Minister Fetes Chinese Delegation

(NCNA-English Caracas, Jul. 3, 1974)

manuel perez guerrero, venezuelan minister of state for international economic affairs, today gave a banquet in the venezuelan ministry of foreign affairs in honour of chai shu-fan, representative of the people's republic of china and vice-minister of foreign trade.

present on the occasion were henrique rojas, venezuelan vice-minister for development; guido grooscors, vice-minister of the interior; esther meneses, acting vice-minister of foreign affairs; and leading members of major newspapers in venezuela.

also present were ling ching, deputy director of the department of international organizations and conferences and treaty and law of the chinese foreign ministry, and representatives of the chinese delegation to the third u.n. conference on the law of the sea.

CHINA AND YEMEN (YAR)

YAR Leaders Receive Chinese Charge d'Affaires A.I.

(NCNA-English Sanaa, Jul. 2, 1974)

ibrahim al hamdi, chairman of the armed forces command council, mohsin al einy, prime minister, of the arab republic of yemen received and had friendly conversations with li ching-chun, chinese charge d'affaires ad interim on july 2 and june 29 respectively.

on behalf of the chinese government, li ching-chun congratulated them on taking up the posts of chairman of the armed forces command council and prime minister.

TERRITORIAL WATERS

General Debate Continues at 3rd UN Conference on Law of Sea

(NCNA-English Caracas, Jul. 2, 1974)

the third u.n. conference on the law of the sea continued its general debate this morning.

speaking at the morning session were representatives of the democratic republic of germany, china, honduras, kenya, western samoa, norway, ghana and australia. representatives of many developing countries held to the stand of 200-mile maritime rights. australia stood for the special right of a coastal state over a 200-mile economic zone.

chai shu-fan, leader of the chinese delegation, gave an account of the attitude and stand of the chinese government on the law of the sea issue (full text to be released separately). he received a prolonged ovation at the end of his speech. representatives of many countries, especially of third world countries, went up to the seats of the chinese delegation and warmly shook hands with and congratulated chai shu-fan and deputy leader of the chinese delegation ling ching.

leader of the honduras delegation mario carias pointed out in his speech that the third conference on the law of the sea should be "a negotiation inspired by noble intentions and should overcome the egoism of the strong,

the immobility and hegemonic ambitions of the strongest over the weak."

he stressed that it is necessary for the developing countries to strengthen unity because they have "common interests that indubitably unite them."

carias indicated that honduras stands in the "ranks of the struggle of the developing countries to reaffirm the permanent sovereignty over their natural resources" and supports the 200-mile maritime rights.

he expressed sympathy with the aspirations of those countries without coast to secure access to the sea.

maina, leader of the kenyan delegation, said: "we are determined to ensure during this conference that we obtain our due share of the resources of the sea." he pointed out that the doctrine of "the freedom of the seas" set in the existing law gives the technologically developed countries unlimited opportunity to exploit the resources of the oceans without any consideration for the interests of other countries.

on the question of territorial sea, exclusive economic zone and patrimonial sea, he pointed out: "it is hypocritical and unwarranted to condemn those states which found it necessary to extend unilaterally their territorial sea." "during this conference, due account must be taken of these territorial sea claims in the process of the accommodations that have to be made if a universally acceptable regime is to be evolved." he said that the exclusive economic zone or patrimonial sea approach offers the best opportunity for accommodating all the interests concerned.

the kenyan representative supported the participation of representatives of the national liberation movements in some regions of the world in this conference.

neroni slade, representative of western samoa, emphasized that the conference should give "sympathetic consideration" to the problems of all south pacific islands which are characterized by very limited land resources and by a consequently greater dependence on the seas. west samoa was menaced by foreign fishing in the waters surrounding it. he said: "it was a matter of the greatest concern to western samoa to see others, armed with the most sophisticated fishing technology, indiscriminately taking fish, often deep into our territorial waters and rapidly depleting our resources." he added that western samoa favoured a 12-mile territorial sea and an economic zone out to 200 miles and sought exclusive fisheries jurisdiction over an economic zone. it also sought "recognition of the right of the coastal state to apply its anti-pollution laws in a broad zone of the seas contiguous to its territorial sea".

jens evensen, norwegian minister of commerce and shipping, said that the threat created by modern technology to the marine environment and resources has to be met by effective regulations. he claimed the establishment of a new world order pertaining to the seas.

his proposals included the establishment of a territorial sea limited to a maximum distance of 12 miles and of an economic zone extending to a maximum of 200 nautical miles, where the coastal state has sovereign rights for purposes of exploration and exploitation of the natural resources and other rights.

he also suggested specific and detailed provisions for effectively combatting and preventing pollution of the seas. he said: "my government strongly supports the efforts to protect the living resources of the sea and for an orderly exploitation." on the question of straits used for international navigation, the norwegian minister held that explicit provisions should be laid down to protect the legitimate interests of the coastal countries.

e.n. moore, leader of the delegation and commissioner for justice and attorney-general of ghana, stressed that the traditional limit of territorial sea had become obsolete. he said: "a new basis for determining the breadth of the territorial sea has therefore become necessary."

he added that the concept of the exclusive economic zone or the patrimonial sea is closely related to the issue of the breadth of the territorial sea.

he said that "the ghanaian delegation will support provisions in the convention we evolve in this conference which give recognition to the right of land-locked and shelf-locked states to benefit from the exploitation of resources of the sea and ocean floor."

he said that ghana favoured the stand that the legitimate interests of coastal states in regulating transit through straits must be recognized and protected and that passage through straits should conform to the peace, good order and security interest of the coastal states.

donald r. willesee, minister of foreign affairs of australia, maintained that coastal countries should be given specified rights in an economic zone in the area between 12 miles and 200 miles from the base lines. he said: "in recent years the united nations has proclaimed repeatedly the principle of permanent sovereignty of peoples over their natural resources. australia supports these declarations. we intend to limit foreign ownership and control of our own key resources, and have decided that as far as possible our energy resources should be owned and controlled by australians."

General Debate Continues at UN Conference on Law of Sea

(NCNA-English Caracas, Jul. 2, 1974)

during the general debate at the third u.n. conference on the law of the sea this afternoon, delegates from the third world countries sharply attacked the so-called "freedom of the seas" principle which superpowers take as inviolable, refuted the hegemonic fallacies of a superpower on the problem of maritime rights, and called on third world countries to strengthen unity in the fight for the framing of a new law of the sea to conform to the interests of the littoral countries of the world.

paul bamela engo, head of the delegation of the united republic of cameroons, in his speech at this afternoon's session said: "it is a basic truth that the young nations are not going to accept any form of veto from any single group. it is equally true that we cannot afford to leave the fortunes of all mankind to the benevolence of a single state or group of states." he pointed out that the developing countries were asking for a fair chance to survive.

he said: "the ocean space and its resources beyond the area of national jurisdiction of states have been declared the common heritage of mankind. there can be no going back on it."

anton vratusa, vice-president of the federal executive council and leader of the yugoslav delegation said that the inalienable right of every state to permanent full sovereignty over its natural resources should be the fundamental principle and leading spirit in the creation of a new law of the sea. he added: "we can realize easily that nowadays international relations suffer from the practice to impose domination of different natures, not only on the land but also on the seas and oceans."

he declared that yugoslavia supported and advocated the establishment of an exclusive economic zone or patrimonial sea to a maximum limit of 200 miles. "we consider the extension of limits of national jurisdiction as an instrument for the protection of national security and sovereignty of small and developing countries," he said.

leader of the tanzanian delegation j.s. warioba referred to the task of the conference in framing a new law of the sea. what the people of various countries need "is a law which is just, clear and precise", he said. he pointed out that in the progressive development of international law it is inevitable to challenge existing concepts and dogmas. he recalled that a large proportion of the states represented at this conference were not represented at geneva in 1958 or 1960 or at any conference that had made the existing rules. nor at no time in history had the interests of the new nations been taken into account. when they came into existence,

these nations were presented with rules which ran counter to their interests.

warioba sharply attacked the so-called "freedom of the seas" principle maintained by the superpowers. he pointed out that in the circumstances of the world today, and that of tomorrow, the freedom of the seas doctrine was inappropriate. freedom of anything must enhance the freedom of man and promote the course of justice among peoples. "freedom of the seas has, however, ceased to serve the interests of international justice. it has become a catchword, a licence and an excuse for plunder and exploitation of the riches of the sea by a few. it has become an excuse for a few to roam and terrorise the world. it has become an excuse for a few to destroy the marine environment without restraint. it has in fact become a tool for oppression, plunder, unjust enrichment and domination."

"there is no excuse whatever for any state to plunder and deplete the living resources of the sea under the guise of freedom of fishing. it is no longer valid for anyone to pollute the marine environment under the pretext of freedom of navigation. and it is no longer valid for anyone to commit aggression and subversion under the cover of freedom of navigation or freedom of scientific research. this type of freedom belonged to the old order and it has outlived its time," he added.

the tanzanian delegate further pointed out: "another dogma that we will challenge is the dogma of international community interests." this is another catchword which has been taken for granted for too long, he said. "it is no longer valid to claim that freedom of fishing is in the interests of the international community when in reality millions of mankind are suffering and dying for lack of protein while others are making disproportional profits. it is not valid to claim and to expect everyone to accept that freedom of navigation is in the interests of the international community when what is sought is to protect the shipping interests of a few. it is not fair to invoke freedom of scientific research when seeking to protect the interests of a few individuals or a few nations."

speaking about the exclusive economic zone, the tanzanian representative refuted the truculent and unreasonable views spread by a certain superpower to suit its maritime hegemonic expansion. to the allegation that the establishment of an exclusive economic zone is an encroachment on the "freedom of the high seas", he pointed out that the advocates of "freedom of fishing" "concerned themselves too much with their rights and forgot their duties."

he added, "we are not impressed by the contention that mobile resources cannot be managed by boundaries. we have always said that the boundaries are not for the fish but for men." he said: we are also not impressed by the argument of full utilization of resources. "ability to exploit has never been a basis for ownership."

the international sea-bed and its resources and activities related to them should be under effective international control, he declared. since these resources belong to all, they should be managed in a manner that benefits all.

he also favoured giving the land-locked countries access to the sea and a share in the marine resources.

sidi mohamed ould cheikh abdallahi, minister of planning and industrial development and head of the delegation of mauritania, said in his speech: "the new system we want to establish should contribute to the emergence of conditions of a real peace. a real peace is not to be realized if the rich and powerful countries keep on maintaining the present international order regardless of the fundamental interests of the majority of inhabitants in the world."

he proposed the establishment of an exclusive economic zone of 200 miles. "in this zone", he said, "the coastal states exercise permanent sovereignty over all biological and mineral resources and meanwhile, all questions in relation to the research, exploitation and protection of these resources within their sovereignty".

he emphasized that the sovereignty of coastal countries over their straits should be ensured in accordance with the principle that straits belonging to the coastal countries are inalienable parts of their territories.

he maintained that national liberation movements should also be represented at the conference.

noureddine djoudi, assistant secretary-general of the organization of african unity, said in his speech that the law of the sea drawn up by the big powers "conforms to only their selfish aims and disregards the most elementary rights and legitimate interests of the developing countries."

he said that the council of ministers of the organization of african unity solemnly affirmed the permanent sovereignty of the african countries over their natural resources.

the representative of the o.a.u. said that there were differences between the coastal countries and land-locked countries, but "the solidarity and spirit of unity of the peoples of our continent have enabled our heads of state to transcend our national particularism only to retain the fundamental and work out a declaration which takes into account the interests of both the coastal countries and the geographically disadvantaged countries."

he added, "we are certain that our latin american and asian brothers will find in their respective groups the same happy solutions.

he said that africa, in solidarity with the peoples of asia and latin america, intends to make a positive contribution to the success of the conference in order to establish new relations among nations, based on justice and equality, and to remove forever colonial exploitation and imperialism.

he said that to put an end to the unjust situation, created by centuries of exploitation and humiliation to which the peoples of the third world have been subjected by the great industrialized and maritime powers and the ceaseless disequilibrium existing between the developed countries with advanced technology and the developing countries, the organization of african unity deems it necessary to recognize the rights of all coastal states to establish, beyond their territorial sea, an exclusive economic zone not exceeding 200 miles.

djoudi deplored the fact that authentic representatives of millions of the oppressed people have been denied access to the conference.

the representative of the mongolian people's republic also spoke at the session.

kim guk hun, leader of the delegation of the democratic people's republic of korea, speaking at the afternoon session today refuted the powerless argument made by the representative of the south korean pak jung hi clique in defence of its subservience to foreign forces of aggression, the sell-out of its state sovereignty, and its slander against the democratic people's republic of korea. kim guk hun also repudiated the unjustifiable claims of the saigon regime on sovereignty over the hsisha and nansha islands. he emphasized that the hsisha and nansha islands in the south china sea have always been an inalienable part of chinese territory.

Soviet and US Opposition to Third World Countries' Maritime Rights Denounced in Peru and Mexico

(NCNA-English Peking, Jul. 3, 1974)

peruvian and mexican newspapers have denounced the two super powers -- the soviet union and the united states, for scheming against the maritime rights of the third world countries at the third u.n. conference on the law of the sea.

an article carried by the peruvian paper "la nueva cronica" says: "as is universally known, in the face of the attitude of a large group of poor countries in defence of their maritime rights, the two big powers, the united states and russia, colluded to defend a thesis fundamentally in contravention of the interests of our country, which for the last 25 years has maintained an uncompromising nationalistic position in defence of its territorial sea."

the article points out: "the two big powers, with all their force at their command, maintain a self-centred attitude towards the third world countries. if this attitude taken by a country universally known for its imperialist conduct is condemnable, how much more condemnable this attitude is when taken by a country such as russia, which has always tried to pass itself off as the spokesman of the oppressed nations."

the article stresses: "we will never permit the two big powers, on the strength of their preponderance, to jeopardize anything we consider to be part of our country. we will never permit u.s. tuna vessels or russian fishing vessels to take away a resource which is of vital importance to our development plans."

the article warns: "the two big powers must realize that we will never concede our maritime rights because this would mean the concession of part of our territory."

the mexican paper "el sol de mexico", in an editorial entitled "moscow and the 200 miles", exposes the tricks used by soviet social-imperialism at the third u.n. conference on the law of the sea. the editorial says: "at the 3rd u.n. conference on the law of the sea, the soviet union suddenly expressed formal support for a 200 mile economic zone but at the same time it called on the littoral countries to set 'reasonable terms' so that other countries could fish in their territorial waters."

"as can be seen, this would invalidate the 200 mile thesis and frustrate the aspirations of the weak countries for recognition of their sovereign rights," the editorial points out, "the big powers know perfectly well that not all countries possess the means to keep guard over their

territorial waters. if the 200 mile limit is recognized on the one hand while other countries are permitted to fish in these territorial waters on the other, this would mean the legalization of fishing piracy."

Superpowers' Maritime Hegemonism Strongly Condemned at UN Conference on Law of Sea

(NCNA-English Caracas, Jul. 3, 1974)

general debate at the third u.n. conference on the law of the sea continued today, with strong condemnation expressed against the maritime hegemonism of the two superpowers. representatives of many small and medium-sized countries demanded an end to the superpowers' domination and monopoly at sea, complete change in the old law of the sea based on colonialism, imperialism and hegemonism and its replacement with a new law which respects sovereignty of states and defends their economic interests.

the leader of the albanian delegation in his speech sharply exposed and strongly condemned the united states and the soviet union, the two superpowers, for contending for domination at sea, encroaching upon the sovereignty of other countries, plundering the resources of some other countries and endangering their security (speech of the albanian delegation leader is to be released separately). the soviet representative, unable to restrain himself, truculently attempted to stop the albanian representative from speaking. much to the soviet representative's disappointment, the executive president of the meeting (representative of peru) ruled that the albanian representative had the right to continue and the soviet representative could reply later. in his warmly applauded conclusion, the albanian representative strongly protested against the arbitrary acts of soviet social-imperialism.

dudley thompson, jamaican minister of state emphasized in his speech that, in terms of drafting a new law of the sea, there exist "confrontations between the great maritime hegemonies on one hand, and the poorer, weaker nations of the developing world on the other". jamaica does not believe that "some spiritual conversion has suddenly descended upon the pirate nations of the past and the present," he declared.

he pointed out that the drafting of a new law of the sea should be based on "the principles of independent sovereignty of nations". there should be a respect today for the erstwhile weak by the industrial giants, he said. he stressed the vital necessity for the developing

nations, including the land-locked and other geographically disadvantaged nations, to combine and work together to put their just causes before this world tribunal.

on the hegemonism of the big maritime powers, he pointed out: "the oppressive actions in the past of some here present speak so loudly that we can not hear what their mouths express. by their deeds we have known them. a heavy duty lies upon them to convince us of their sincerity today."

thompson expounded jamaica's position on the 200-mile patrimonial sea and the enlarged economic zone of jurisdiction. he said: "there is now a general trend towards the acceptance of a 200-mile limit with rights of the coastal state to exploit the living and non-living resources."

h.r. gokhale, leader of the indian delegation and indian minister of law and justice, said that the present system on the law of the sea is neither adequate nor just.

"there is a growing recognition and sympathy for the concept of an exclusive economic and fishery zone," he pointed out.

jack davis, representative of canada, stressed in his speech that at this conference canada will be urging an extension of coastal state jurisdiction to control of fishing and protection of the marine environment. "we are very concerned about the biological consequences of pollution and about over-fishing," he added. "freedom of fishing, as it has been traditionally understood and practised, is an approach that does not meet the needs of our time. it can no longer be tolerated if we are to avoid total collapse of this most urgently-needed resources," he stated.

abu sayed chowdhury, representative of bangladesh pointed out in his speech that many of the developing countries feel that their views remained unrepresented and their interests consequently ignored in the codification drafted at the previous two conferences on the law of the sea. "any new order in the regime of the sea must adequatedly reflect the views of the developing countries", he added.

"bangladesh claims exclusive jurisdiction over a 200-mile economic zone," he said.

c.w. pinto, representative of the sri lanka delegation, said in his speech that the exclusive economic zone and the exclusive fishery zone, in particular, should receive recognition and be the subject of codification at this conference. a state has sovereignty for the purpose of exploiting all of the resources living and non-living, renewable and non-renewable of the exclusive economic zone, he pointed out.

in referring to the old law of the sea, alfredo vazquez carrizosa, colombian minister of foreign affairs, pointed out: "those conventions have primarily caused great injustices to the poor countries by combining the notion of freedom of the high seas with freedom of fishing, which seems to have calculated to allow the riches of the poor countries to be extracted by the great hegemonic powers within a few miles of the coast."

he reaffirmed colombia's support for the 200-mile patrimonial sea proposal.

gustavo medeiros querejazu, leader of the bolivian delegation, pointed out that bolivia shares with other land-locked countries the criterion that the coastal developing countries obviously have juridical and economic reasons which justify expansion of their territorial seas and creation of zones of jurisdiction extending to 200 miles for the purpose of exploitation and protection of their natural resources. he held that the new law of the sea should reflect the interests of non-coastal countries. "their interests can be summed up in two points: free access to and from the sea; and participation in the utilization of the maritime resources beyond the territorial sea," he stated.

henri raharijaona, representative of the republic of malagasy, in his speech pointed out that the old law of the sea reflects the preoccupations of the maritime powers that drafted this law. however, the world is no longer in an epoch in which a few maritime states impose a law of the sea onto others in their own interests, he added.

he pointed out that the government of the republic of malagasy supports the immediate establishment of territorial sea and exclusive economic zone limits which, he said, the future law of the sea should affirm as under state sovereignty.

he continued: "do people think that the coastal countries should remain untouched, silent or powerless in the face of the contention between the maritime powers, the plunder of their resources in the near waters and the more and more frequent visits by various ships whose real intentions are unknown?" what developing countries seek is the just treatment, he declared.

alphonse bayonne, representative of the congo, said at the meeting that the new marine borders should assure the developing countries that their resources will not be plundered away. "we support the establishment of a 200-mile exclusive economic zone and the defence of the interests of the coastal countries," he added.

"we do not share the developed countries' fear that the living resources of the economic zone will become useless because of failure to fully exploit them, because the aim of the economic zone is first of all the rational

exploitation and utilization of the sea resources. we will abolish the colonialist conventions the developed countries have imposed on us in order to seize our resources on land and at sea," he stressed.

he said: "we support the establishment of a regime of straits for the concern of the interests of the coastal countries."

e.m. bussier, minister of justice of mauritius, in his turn, stressed that a new order on the sea is necessary, so that in the days, months and years to come, no one will be dependent on the magnanimity and charity of others, but one and all can have access to, and benefit from the treasures of the seas on an equal footing and a non-discriminatory basis. referring to the maritime hegemonism he said, "we must protect our coastline"; "we must beware of overfishing near our shores".

prince tupouto, leader of the tonga delegation, said in his speech at this afternoon's session that tonga is an archipelagic state in the pacific, but was faced with a threat by the developed countries against her state sovereignty and sea living resources. "as a small nation, tonga seeks the protection of the law against the powerful, as a developing nation it expects the law to protect its established interests," he declared.

Albanian Delegate Strongly Attacks Superpowers' Maritime Hegemonism

(NCNA-English Caracas, Jul. 3, 1974)

s. plaka, head of the albanian delegation to the third u.n. conference on the law of the sea, in his speech at the plenary session this morning strongly denounced the maritime hegemonism of the two superpowers and firmly supported the struggle of the peoples for defence of their state sovereignty.

he pointed out that the convocation of the conference is a reflection of the main current of the evolution of world events and the result of the peoples' struggle. the calling of the conference shows that the time when imperialism can dictate its will to others is gone forever.

he stressed that the important and urgent character of the mission of the conference becomes all the more evident today when the peace and the supreme national interests of the coastal states find themselves further menaced by the policy of aggression and expansion of the two superpowers, the united states and the soviet union, which seek to establish their hegemony in the world and to dominate the seas and oceans.

he said, "the peoples are rightly concerned about the activities of the two superpowers. owing to their policy of aggression and expansion and their rivalry and collaboration, tension continues to mount in the middle east, indochina, europe, the mediterranean, the indian ocean and many other regions of the world. they continue an unbridled arms race, produce and perfect new long-distance arms of mass destruction, their naval forces increase in unprecedented proportions with a view to preparing a new world war and proceeding to a new division of spheres of influence. all this has made the peoples more conscious of the threats to which they are exposed and of the necessity to take measures, including the demands for the adoption of new rules of the law of the sea so as to assure in particular the defence of national sovereignty. it is for this reason that the problem of the sea which is of concern to the peoples of the world is linked first of all with safeguarding their independence and the establishing international rules for the peaceful utilization of the seas."

"u.s. imperialism and soviet social-imperialism in particular, under various fallacious 'juridicial' pretexts, seek to impose 'their order' on the seas and oceans. in the final analysis, what they want is to subordinate the maritime norms to the balance of international maritime forces where they have supremacy, to weaken the defence capacity of the peoples and sovereign states and render them defenceless to their pressure, blackmail and military threats. therefore, they seek to impose 'the law of the stronger' and legitimize their freedom to dominate and pillage the seas and oceans," he said.

"imperialist powers and, in the first place, the two superpowers continue to place obstacles to the development and modification of the law of the sea because they want to preserve their military, political and economic interests at the expense of other countries of the world. they obstinately pursue the policy of expansion in order to become rulers of the seas and to establish their hegemony there. it is for this reason that they have dispatched their warships, submarines and spy ships to various parts of the world to make a show of force and to intimidate the peoples. thus, the two superpowers, setting themselves against the coastal sovereign states, have intensified their activities to stifle the struggle waged by the countries in asia, africa and latin america in defence of their legitimate rights."

he said, "the peoples of the world know very well that the alluring but false slogans put forth by the united states and the soviet union for 'peace', 'disarmament' and 'detente' do not correspond to the real situation in the world today, to their policies and their practical aggressive activities. the embraces of nixon

and brezhnev in moscow and yalta do not bring any benefit to the peoples and world peace; on the contrary, the embraces are another expression of the diabolical objectives of the two superpowers to establish, in rivalry and in collaboration, their hegemony on land and seas and oceans. while spreading illusions to lull the vigilance of the peoples, the two powers have unceasingly strengthened their war fleets and sent them to many seas and oceans thousands of kilometres from their national territories. in the mediterranean and the adriatic, on the indian ocean and in the persian gulf, on the atlantic and the pacific oceans they confront and collaborate with each other to continually aggravate international tension."

"a typical case in this regard is the situation created in the mediterranean which has been transformed into a region of tension precisely because of the presence of the big aggressive war fleets of the two superpowers and their naval bases in this zone. speculating in the principle of the freedom of navigation on the high sea, they endanger the security of the coastal countries of the mediterranean and pursue a 'gunboat policy' towards these countries. but the mediterranean peoples are resolutely opposed to the military presence of the two superpowers in the mediterranean and are demanding that they leave there as soon as possible," he said.

"we consider that it is the duty of the conference to establish well-defined norms to prevent the concentration of large units of war fleets on the high seas or near the coasts of other countries and ban military manoeuvres near such coasts." this has become more urgent as the result of the aggressive and expansionist activities of the fleets of the two superpowers, he said.

he exposed the two superpowers for plundering the fishery resources of other countries. he pointed out that the asian, african and latin american countries and all other countries that love peace have risen to defend their national sovereignty over their territorial waters and their resources of the sea and have waged a resolute struggle against the domination of the seas of the two superpowers. this just struggle continues to grow day by day.

it is indispensable that the norms of the law of the sea be modified in conformity with the indefeasible rights of the peoples and countries, he said. "we support the right of every sovereign country to itself define the extent of its territorial waters in a reasonable manner, without bringing harm to the interests of adjacent countries and to international navigation and in conformity with the concrete geographical, biological and oceanographical conditions, taking into consideration first of all the needs of its own national security. in conditions where the aggressive fleets of the two superpowers plough the seas and oceans in all directions, menacing the freedom and independence of sovereign coastal countries, we consider that these

countries have the right to have a zone of territorial waters of not less than 12 miles and reject the dictates of the two superpowers on this question. we have supported and support now the right of the latin american, african and asian countries to have a breadth of their territorial waters up to 200 miles. with the fleets of the two superpowers prowling the mediterranean and the adriatic like monsters, our government also has to reconsider the extent of the breadth of our country's territorial waters beyond 12 miles in these concrete conditions."

"we also support the creation by littoral countries of an exclusive economic zone with reasonable limits beyond their territorial waters," he said. "we support the efforts made by the littoral countries concerned for exercising sovereignty over the straits or channels of international navigation within their territorial waters." "we support the just struggle of the panamanian people for the recovery of the u.s. annexed canal zone."

he pointed out that straits regime has particular importance for all the peace-loving peoples. the two superpowers are trying to use straits as channels for their warships and airplanes, intimidating and menacing sovereign countries. "precisely for this reason we support the sovereign rights of the littoral countries over their straits and firmly oppose the schemes of the two super powers".

referring to the important task faced by the law of the sea conference, head of the albanian delegation said: "all peace-loving countries and countries which uphold the principle of equal sovereignty of states, should keep vigilance against the schemes hatched by the two superpowers at the conference, such as the so-called "consensus" trick. the two super powers profess agreement to the change of the law of the sea, but actually they stand firmly against the just right of the littoral sovereign countries, and try desperately to defend their privileged position. a typical example in this respect is that not a moment ago the soviet delegate tried to give orders at the conference and deprive delegations of small and peace-loving countries of the right to put forth their views."

s. plaka expressed opposition to the participation in the conference by delegates of the saigon puppet regime and the lon nol traitor clique. he pointed out that the provisional revolutionary government of the republic of south viet nam is the only genuine representative of the interests of the south vietnam people, and the royal government of national union of cambodia headed by samdech norodom sihanouk is the sole legal representative of the cambodian people. he also affirmed that the participation in the work of this conference by national liberation movements was indispensable.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

July 17, 1974 No. 5655

****
* NATIONAL *
****

CRITICISM OF LIN PIAO AND CONFUCIUS

Man's Determination Will Conquer Nature

- criticism of the "concept of heavenly mandate" of Lin Piao and Confucius

by

Chung Kuang-i (钟广益)

(Peking Jen-min Jih-pao, June 26, 1974)

Confucius and his disciples and followers advocate that "heaven" has character and will and that it transcends nature and controls all things. It is the "venerable heavenly ruler." According to their views, the "venerable heavenly ruler" is the ruler in heaven, while the son of the "venerable heavenly ruler"--the son of heaven, is the ruler on earth. In addition, they allege that "heaven" has supernatural power and absolute authority and that people can only submit to the will of heaven.

The working people, representative figures of the advanced classes and progressive thinkers have in the long course of struggle to bring about the development of society gradually accumulated knowledge of heaven and grasped the law of heaven. They realize that heaven is a heaven of matter and part of the natural world. Provided that man transforms nature in accordance with the laws of nature, man's determination will conquer nature.

What is the relationship between man and heaven after all? Confucius and company talked nonsense saying, "Death and life have their determined appointment; riches and honor depends on heaven." That is to say: man's life and death, fortune and misfortune are subjected to the will of the "venerable heavenly ruler." It also means that the order of rule in the slave society is determined by "heaven" and is sacred and inviolable. The "heaven" which Confucius talked about was the deity which

defended the slavery system. Mencius also said, "When heaven gave the empire to the worthiest, it was given to the worthiest. When heaven gave it to the son of the preceding emperor, it was given to him." ("Wan Chang") This also proclaims that everything in the world is given by "heaven" and whatever is given has to be accepted. They took the stand of the decadent slave-owner class and attempted to rely on the authority of the so-called "heaven" and prove the "rationality" of the slavery system, so as to oppose the rise of the feudal system.

Hsün K'uang, the thinker who represented the interests of the newly emerging landlord class, and other representative figures of the Legalist school severely criticized the concept of heavenly mandate of the Confucian school.

Hsün K'uang was of the opinion that "nature moves according to normal principles which do not exist for Yao nor disappear because of Chieh." ("On Heaven") This points out that heaven is the heaven of the natural world. It has its own law of movement and has no natural relationship with the social and political conditions. Hsün K'uang directly explained heaven as the natural world. He said, "When heaven and earth are in concord, ten thousand things will flourish; when the positive and the negative come into contact with each other, changes will arise." ("On Propriety") This shows that the formation and development of the natural world are the outcome of changes in the material world itself. He also put forth a topic of materialist philosophy of "clarifying the difference between heaven and man," asked people to abolish superstition and be bold in liberating themselves from the yoke of the "mandate of heaven" and expressed the strong desire of the newly emerging landlord class to snatch power from the slave-owner class. In light of Confucius' reactionary viewpoint, Hsün K'uang put forth the view that "once the foundation is strengthened (agricultural production is strengthened) and frugality is practiced, then heaven cannot impose poverty," and that "once foundation is neglected and extravagance practiced, then even heaven cannot bestow prosperity." ("On Heaven") This means that as long as men diligently engage themselves in production work and practice frugality, then heaven cannot make them poor. On the contrary, if they neglect production and are extravagant and wasteful, then even heaven cannot make them rich. This was a powerful refutation of "death and life have their determined appointment; riches and honor depends on heaven" as propagated by the decadent slave-owner class.

The dispute of the relationship between man and heaven also involves the question of where man's consciousness and ideas come from. This is a question which has been in dispute for a long time in the history of Chinese philosophy and reflects the struggle between the materialist and idealist lines. The Confucian and Taoist schools which represented the slave-owner class on the decline both advocated that consciousness existed before the form. Confucius said, "Heaven produced the virtue that is in me" and claimed that he was "born with possession of knowledge." This meant that his ideas were given by "heaven" and that when he was born, "heaven" had already put the ideas into his "mind." Chuang Chou put this

in an even more obvious way, "Consciousness is born from Tao and form is born from consciousness." ("Wai P'ien Chih Pei Yu" 外篇知北游) That was to say: consciousness gave birth to form. They vigorously attempted to show from different angles that consciousness was of primary quality and advocated the idealist concept of form and consciousness. This formed the philosophical basis for the reactionary "theory of innate genius."

Hsün K'uang put forth the materialist concept that "consciousness is born after the existence of form." He was of the view that man was born because of the movements in the natural world and that it was only after the existence of the bodily form of men that consciousness was formed. Fan Chen, an atheist in the period of Chi and Liang in the Southern Dynasties further developed Hsün K'uang's concept. He pointed out that "consciousness exists and vanishes with the form" ("On the Theory of the Dying Out of Consciousness"), and expounded that consciousness had to rely on the form for its existence and that consciousness existed or perished with the form, thus developing the materialist concept of atheism that matter was of primary quality and consciousness of secondary quality, shaking the ideological foundation of the Confucian concept of theology and making an effective criticism of such fallacies as the "mandate of heaven" and "foreknowledge."

The Confucian and Legalist schools also had different views on the question of "knowing heaven."

The concept of "heaven" was deliberately mixed up by the thinkers of the slave-owner class on the decline. Their so-called "knowing heaven" was actually for propagating various types of idealist theories of knowledge. They asserted that only "sages" and "those with foreknowledge" like them could "know heaven" and that the common people could "only submit to the will of heaven" but could not "know heaven." Confucius said, "At fifty, I knew the decrees of heaven" thus laying down the foundation for the reactionary theory of "oneness of heaven and man." How could he "know heaven"? Mencius gave an explanation: "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows heaven." ("Chin Hsin") It meant that it was possible to "know heaven" through "introspection." These were altogether wild talks of subjective idealism. The basic ideas of Liu Shao-ch'i's sinister "self-cultivation" and Lin Piao's "eruption of revolution in the depth of the soul" originated from them.

Limited by class and the level of production at that time, although the Legalist school could not give any profound basic answer to the question of knowing heaven, they emphasized the "separation of heaven and man" and stood it against the idealist "theory of oneness of heaven and man." Hsün K'uang said, "All thing thrive and grow under the nurture of the movement of planets, the illumination of the sun and moon, the supersession of the four seasons, the transformation of the positive and the negative and the liberal aid from wind and rain...." ("On Heaven"), and with the simple concept of the materialist theory of knowledge, synthesized the various

natural functions of heaven, explained them in terms of certain phenomena in the natural world and abolished the mystical concepts of the idealists. Hsün K'uang was of the opinion that there was nothing dreadful in such natural phenomena as the meteorite, the crowing wood, the solar eclipse, the lunar eclipse.... He also pointed out that the appearance of these abnormal phenomena in the natural world had nothing to do with good or bad government in society, thus negating the religious and superstitions thinking of the Confucian school.

Does "heaven" dominate man or "will man's determination conquer nature"? Confucius said, "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages." He linked up the "ordinances of Heaven," "great men" and "sages" together and asked people to revere them. In addition, he said, "He who offends Heaven has none to whom he can pray." That was to say that once a person had offended heaven, his prayers were of no avail.

Hsün K'uang not only deemed that the existence of heaven was independent of god's will but also said that men could transform nature and do good deeds to benefit mankind through subjective efforts, and put forth the brilliant thought that "man's determination will conquer nature." He said, "Rather than admire the greatness of heaven, it is better to look upon it as matter and control it. Rather than submit to and eulogize heaven, it is better to grasp the laws of nature for use. Rather than observe the climate and wait for its benevolence, it is better to make appropriate use of it. Rather than depend on the natural propagation of all things, it is better to apply man's wisdom and ability in accelerating their development. Rather than admire and yearn for things, it is better to control things properly without wasting them. Rather than depend on nature for the growth of all things, it is better to use artificial means to bring about their vigorous growth. Therefore, if men sit back to wait for heavenly grace, they cannot understand the nature of things." ("On Heaven") He summed up the experiences of the struggle waged by man against heaven, earth and nature, and showed the vigor and confidence of the landlord class at that time in replacing the rule of the slave-owner class, transforming nature and developing production.

His student, Han Fei, generalized the views of the Legalists before the Ch'in Dynasty, further developed the idea opposed to the "mandate of heaven" and more clearly linked it up closely with the political struggle to transform society.

The dispute between the Confucian and Legalist schools revolving around the "mandate of heaven" in the period of the Warring States reflected the violent struggle between the slave-owner class on the decline and the newly emerging landlord class on the ideological front. One wanted to defend the "theory of the mandate of heaven" so as to support or revive its old dominant position; the other wanted to liberate itself from the yoke of the "theory of the mandate of heaven" and to accomplish the historic mission of transforming society. This was a polemic between idealism and materialism as well as a polemic between retrogression and progress in politics.

Commenting on the peasant uprisings, Chairman Mao said, "The class struggles of the peasants, the peasant uprisings and peasant wars constituted the real motive force of historical development in Chinese feudal society." Those who can deal the heaviest blow to the reactionary ruling classes and their decadent concept of heavenly mandate are of course the exploited and oppressed working people. The development of productive forces and progress in society are not possible without the practice of production and heroic struggle of the working people. They make use of the weapon of criticism and the criticism of the weapon to repeatedly and violently shake the foundation of the rule of the decadent exploiting classes and lay bare the shameless lie of the concept of heavenly mandate with revolutionary programs and actions.

In the period of Spring and Autumn Annals and Warring States, the slaves' uprising headed by Chih of Liuhsia (柳下跖) who "with nine thousand followers ran wild in the empire and harassed the feudal princes" directed the spearhead of the struggle against the criminal rule of the slave owners. Chih of Liuhsia severely repudiated Confucius as "bandit Ch'iu" guilty of heinous crimes and expounded anti-heavenly mandate thinking of the slave class that did not believe in god and despised the feudal princes.

The great peasant uprising led by Chen Sheng and Wu Kuang at the end of the Ch'in Dynasty put forth the combat slogan of "Are princes, nobles, generals and ministers predestined?" They boldly expressed doubt toward princes, nobles, generals and ministers who claimed that they were "ordained by heaven," criticized and challenged them and displayed a dauntless revolutionary spirit.

In the last years of Eastern Han, the great Yellow Turban uprising led by Chang Chiao proclaimed that "the blue heaven is dead and the yellow sky should be established." This was a heavy blow dealt to the heavenly mandate concept of Tung Chung-shu, a Confucian scholar in the Han Dynasty who advocated that "Heaven changeth not, likewise the Tao changeth not."

Huang Ch'ao, the insurgent of the T'ang Dynasty, styled himself as the "Sky-Rocketing General" in order to disrupt the "heaven" of the feudal ruling class.

After the Opium War, Hung Shiu-ch'üan cleft Confucius' memorial tablet, shattered the yoke of heavenly mandate and the normal and accepted ways and relationships of people, and determinedly led the great struggle of the T'ai-p'ing T'ien-kuo (The Heavenly Kingdom of Peace). The "Heavenly Kingdom of Peace" was so called because it was for changing the old "heaven" into a new "heaven."

The history of class struggle for more than two thousand years shows that in order to protect their personal interests, the ringleaders of reactionaries throughout the ages are bound to stubbornly adhere to the decadent concept of the mandate of heaven, while, in order to work for their own liberation and carry out social reforms, the working people and

advanced classes have to resolutely lay bare the reactionary nature of the concept of the mandate of heaven, adhere to materialism and insist on "man's determination will conquer nature." They have different concepts of "heaven" and hold distinctly different attitudes toward "heaven."

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao hoisted Confucius' tattered banner of "subduing one's self and returning to propriety" and harbored the wolfish ambition of restoring capitalism. His reactionary political program was for "installing the Chairman of the State" and his reactionary theoretical program was the "theory of innate genius." This "theory of innate genius" of his was closely linked up with the idealist concept of the mandate of heaven.

Lin Piao imitated Confucius in frantically publicizing the concept of the mandate of heaven with the aim to usurp power and bring about a restoration. He asserted that he was "ordained by both heaven and men." The "heaven" which he talked about referred to the "venerable heavenly ruler" and the "men" whom he talked about referred to the reactionaries at home and abroad. This jargon showed that the strength of the reactionary class was the political base for Lin Piao's restoration of capitalism, while the shapeless and elusive "venerable heavenly ruler" was Lin Piao's spiritual pillar for practicing restoration.

The concept of heavenly mandate propagated by Lin Piao certainly could not deceive the broad masses of revolutionary people, but could only expose his counter-revolutionary features. In 1926, amidst the anti-communist and anti-China clamor of the class enemies at home and abroad, he wrote on a scroll that "the celestial horse tours the sky and comes and goes alone." He called himself the "celestial horse" and expressed his ambition in usurping Party leadership and seizing power. The ancient people not only explained the "celestial horse" as the friend of the "dragon" but also had the absurd legend of the interchange between dragon and horse. In comparing himself to the "celestial horse," Lin Piao wanted to transform himself into a "heavenly dragon." This was the revival in Lin Piao of the reactionary ideas of the mandate of heaven based on "heavenly ordinances" and the "divine right of kings."

The concept of the mandate of heaven also determined Lin Piao's reactionary theory of lineage. "Passing down power by father to son and regarding all mankind as one family" was the traditional legality of slave-owners and was observed by the feudal dynasties throughout the ages. Lin Piao wanted to become the emperor and attempted to perform the farce of establishing the fascist hereditary dynasty of the Lin family in socialist China in the seventies of the twentieth century. How despicable and ridiculous this was! This was also a great exposure of Lin Piao's idealist concept of heavenly mandate.

Only the proletariat armed with Marxism can really lay bare the lie of the concept of heavenly mandate and thoroughly liberate the working people from the yoke of "heavenly mandate."

As early as in 1927, Chairman Mao said, "The gods? Worship them by all means. But if you had only the Lord Kuan and the Goddess of Mercy and no peasant association, could you have overthrown the local tyrants and evil gentry? The gods and goddesses are indeed miserable objects. You have worshipped them for centuries, and they have not overthrown a single one of the local tyrants or evil gentry for you! Now you want to have your rent reduced. Let me ask, how will you go about it? Will you believe in the gods or in the peasant association?" The teachings of the great leader have illuminated the hearts of the revolutionary people. They do not believe in the mandate of heaven but in revolution. They firmly believe in Marxism and Leninism and drive away the ghosts and gods. Millions of working people have shattered the yoke of the concept of heavenly mandate and broken the bonds of fatalism. Under the leadership of the Chinese Communist Party and Chairman Mao, they have overthrownn the "three big mountains" weighing them down and built up a country under the dictatorship of the proletariat. Only the people armed with Marxism-Leninism-Mao Tse-tung's thought can really make "man's determination will conquer nature" play its role. Chairman Mao said, "Of all things in the world, people are the most precious. Under the leadership of the Communist Party, as long as there are people, every kind of miracle can be performed." The emancipated Chinese people fight against heaven, earth and class enemies. They have scored one great victory after another, created one miracle after another and built the poor and backward old China into an initially prosperous socialist new China.

"Bitter sacrifice strengthens bold resolve, which dares to make sun and moon shine in new skies." This is a resounding reply given by the proletariat to the idealist concept of heavenly mandate of Confucius, Lin Piao and their ilk.

The reactionary exploiting classes together with their "venerable heavenly ruler" will all be smashed into smithereens by the revolutionary people. Through protracted and uninterrupted struggles, the working people led by the proletariat will definitely see a new and brilliant communist sky.

* * *

RANKS OF THEORISTS

Go Forward and Grow Through Struggle

by

the group of workers' theorists in the Peking Automobile Repair Plant No. 5

(Peking Kuang-ming Jih-pao, June 5, 1974)

Our group of workers' theorists was established during the upsurge in the campaign to criticize Lin Piao and rectify the style of work last year. In one year, the process of our theoretical group developing gradually from nothing to something and from the small to the big was a process of resolute struggle against Lin Piao's counter-revolutionary revisionist line and also a process of resolute struggle against the doctrines of Confucius and Mencius publicized by Lin Piao. Here we have come to understand that such a new thing as the group of workers' theorists group, like all socialist new things, can only go forward and grow through struggle.

After the establishment of our theoretical group, the first struggle waged was to criticize in depth Lin Piao's "theory of innate genius" and establish the strong confidence and determination of the working class in occupying the theoretical position.

The Party committee of the factory attached great importance to and the broad masses of revolutionary workers warmly supported the establishment of our group. But influenced by old traditional ideas, a small number of people did not quite agree with this and they even said that "the workers are born with brains for labor and to study theory is a wild talk" and "not their legitimate business." After hearing these discussions and because some real difficulties were really encountered in study, some comrades of our group began to waver ideologically, and they thought that they were "not material" cut out for the study of theory.

The Party committee of the factory opportunely organized us to study once again Chairman Mao's "Where Do Correct Ideas Come From?" and other brilliant works. It guided us to make a penetrating criticism of Lin Piao's "theory of genius" and made us see more clearly that the "theory of genius" publicized by Lin Piao was a reactionary idea for thwarting and disrupting the effort of our working class in occupying the theoretical position. To consolidate the proletarian dictatorship and guard against capitalist restoration, we of the working class had to crush the spiritual shackles and arm ourselves with revolutionary theories. The allegations that "the workers are born with brains for labor" and that "it is not the legitimate business" of the workers to study theory were all wrong.

What is the "legitimate business" of working class? In the "Communist Manifesto," Marx and Engels solemnly declared: The working class is the "gravedigger" for the bourgeoisie. Therefore, all activities aimed at

burying the bourgeoisie are "the legitimate business" of our working class. The working class of our socialist country must not only seriously master production skills and strive to develop production but also seriously master the revolutionary theories for conducting class struggle and the two-line struggle, criticize the ideology of the bourgeoisie and all exploiting classes, occupy all spheres of the superstructure and exercise overall dictatorship over the bourgeoisie. To study revolutionary theory and master the weapon for criticism is by no means "not carrying out one's legitimate business" but is, on the very contrary, a great mission entrusted us by history and a great revolutionary undertaking which falls squarely on the shoulders of the working class. In order to consolidate and develop the great fruits of the great proletarian cultural revolution, to oppose revisionism and guard against revisionism, and to consolidate the proletarian dictatorship, we must properly study revolutionary theory and must give our all to the accomplishment of this great revolutionary undertaking.

With awareness heightened, our consciousness in study and sense of responsibility for work were strengthened. In one year, we overcame multiple difficulties, assiduously tackled works by Marx and Lenin and Chairman Mao's writings, and gradually raised our own theoretical level.

The second struggle launched by our group was to criticize the "spirit thrice breaking the leather thongs binding together the bamboo slips in study" publicized by Lin Piao and foster the revolutionary study style of linking theory with practice.

After the problem of whether the working class should study revolutionary theory was solved, there also lay before us the problem of how to study. Some comrades held that as we lived on the forefront of the three great revolutionary movements, the question of departure from reality did not arise and it would do so long as the theoretical group read systematically. Dominated by this way of thinking, some comrades studied behind closed doors, and were gradually dislocated from the activities of the workshop and the study effort of the masses. The Party committee of the factory opportunely organized us to study Chairman Mao's teaching, "In order to have a real grasp of Marxism, one must not learn it not only from books, but mainly through class struggle, practical work and close contact with the masses of workers and peasants," and criticize the "spirit of thrice breaking the leather thongs binding together the bamboo slips in study" as propagated by Lin Piao. Through study and criticism, we have come to understand that to study well the revolutionary theories, we must adhere to the revolutionary study style of linking theory with practice.

From then on, we had paid attention to linking book reading with the campaign to criticize Lin Piao and Confucius and with revolutionary mass criticism at the workshop level and to linking group study with mass study. We understand more clearly that the needs of the struggle to criticize Lin Piao and Confucius, the needs of the revolutionary mass criticism activity in the factory and the needs of the mass study effort are important points for our theoretical group to study. The theoretical group must unfold activities in close conjunction with the campaign to

criticize Lin Piao and Confucius. In the light of some problems raised by the masses in criticism, we have, after study and discussion, written over ten pieces of supplemental instruction material including "An Analysis of the Background and Reactionary Essense of 'Subduing One's Self and Returning to Propriety'" and "How To Treat New Things." Under the leadership of the factory Party committee, tutorship has been given in the workshops and at the factory-wide general meetings in association with the current struggle, much to the welcome of the broad masses.

While concentrating on the criticism of Lin Piao's reactionary program for capitalist restoration through "subduing one's self and returning to propriety," we conducted investigations into the miserable family stories of workers, the changes before and after the great cultural revolution and rustication of educated youths. We analyzed and studied the conditions ascertained through investigations, raise them to the theoretical plane, and wrote investigation reports for the benefit of the masses. Very satisfactory results were achieved in this connection. We also linked the realities of the two-line struggle in our unit with the criticism of certain revisionist manifestations and influences in the economic sphere. This played a positive role in solving certain problems of our factory. Practice showed that with theory linked with reality, the road got wider and wider and the theoretical group could also give better play to its role.

The third struggle waged by our group enabled us to strengthen our consciousness in seriously transforming our subjective world outlook through the penetrating criticism of the fallacy of "a 10,000-fold profit" advocated by Lin Piao.

When the group was first set up, the great majority of our comrades thought that as they came from the working ranks and had been selected by the Party and the masses, they did not pay much attention to linking the study effort with the transformation of the world outlook. Not long afterward, with some progress and achievements made in work and with more acclaims and applauses coming from the leadership and the masses, problems gradually revealed themselves. Reality posed us a question: Is it necessary for those theoretical tutors selected from among workers to transform their world outlook? To solve this question, under the leadership of the Party committee, we repeatedly studied Chairman Mao's "Oppose Book Worship" and other works. Everyone was made to see that like the broad masses, we members of the group of workers' theorists also lived in the environment of class struggle. We had to take a firm proletarian stand in the acute and complicated class struggle and two-line struggle and as we studied revolutionary theories and transformed our objective world outlook, it was the more necessary for us to consciously pay attention to transforming our subjective world and waging struggle against various non-proletarian ideas in our minds. Only in this way could we workers' theoretical tutors better mingle with the masses as one and accomplish the tasks entrusted us by the Party.

With awareness haightened, consciousness in the transformation of world outlook was further strengthened. When giving the masses

tutorship, some comrades were able to bare their minds, discuss their own understanding and awareness and consciously remold their thinking with very satisfactory results. In the past year, three comrades among the members of our theoretical group joined the Party and 12 the League.

We have done some work and made some progress, but this is just the beginning as far as the great historic mission of the working class to master revolutionary theories is concerned. We must firmly bear in mind the Party's basic line and continuously forge ahead in the stormy class struggle and two-line struggle!

* * *

Strengthen the Ideological Development of Workers' Theoretical Forces

by

the Party committee of the Peking People's Printing Press

(Peking Kuang-ming Jih-pao, June 5, 1974)

The contingent of workers' theorists of our factory was founded last year. In the campaign to criticize Lin Piao and Confucius, this contingent has played its role, got tempered and become further consolidated, developed and raised politically, ideologically, organizationally in other aspects.

Last year, in the campaign to criticize Lin Piao and rectify the style of work, we directed efforts toward training the ranks of workers' theorists and scored certain achievements in this respect. Under this situation, some leading comrades for a time developed the idea of taking a breather. Some workshops and offices did not keep a firm enough grip on the consolidation and development of the ranks of workers' theorists. Some individual comrades failed to understand the great significance of this newborn thing. In light of these problems, we deeply realized that from the leadership to the masses, there was a need to continuously raise understanding in the great significance of strengthening the contingents of Marxist theorists through the practice of struggle. Therefore, we organized the relevant cadres of study afresh the relevant articles in Jen-min Jih-pao and the Hung-ch'i magazine, and to sum up and review the course of fighting since the establishment of the contingent of workers' theorists in the factory so as to enable everyone to realize that only with Marxism-Leninism-Mao Tse-tung's thought grasped by the broad masses of the people could the firm implementation of the Party's basic line be assured.

In order to carry the struggle to criticize Lin Piao and Confucius through to the end, adhere to Marxism, oppose revisionism and insure the overall dictatorship of the proletariat over the bourgeoisie in the superstructure, including various spheres of culture, it is necessary to establish a great contingent of theorists of the working class. In dealing with such a new thing as the contingent of workers' theorists, should we show warm concern for or stand aloof from it? Should we render energetic support to or wash our hands of it? This is a major problem of what line is followed.

We also made use of wall bulletins, brief reports, forums, experience-exchange meetings and other media to widely publicize in the whole factory the significance and role of the establishment of a contingent of workers' theorists, and to raise a hue and cry for the growth of new things. On the basis of heightened awareness, the leadership of many workshops and offices personally called meetings of theoretical tutors to explain the purpose, assign tasks, and put forward demands. We also put on the

agenda the building of the ranks of workers' theorists, and strived to insure that arrangements were made for tasks, plans were made for training, conditions were investigated and experiences were summed up.

Through laying hold of such work again and again at every level in this way, the Party committee, the Party organizations of various workshops and offices and the trade union organizations at all levels have further strengthened their leadership over the ranks of workers' theorists and put ideological development in the first place. We mainly adopt measures in the following aspects to strengthen the ideological development of the ranks of workers' theorists:

First, the tutors are educated in actual class struggle and two-line struggle and are guided to plunge themselves energetically into the struggle to criticize Lin Piao and Confucius, to study through criticism and to seek improvement through struggle.

The criticism of Lin Piao and Confucius is a political struggle and ideological struggle to enable Marxism to triumph over revisionism and the proletariat to triumph over the bourgeoisie in the realm of the superstructure. This is exactly a good classroom for conducting education in ideological and political line for the ranks of workers' theorists. Rallying closely around this center--criticism of Lin Piao and Confucius, we lead the broad masses of theoretical tutors to combine closely study with criticism, to guide criticism with study and to promote study with criticism. Through study and criticism, we have further raised their ideological consciousness and theoretical level.

Old worker Wu Nien-hsiang of No. 2 workshop was not high in cultural level. After he worked as a tutor, he was at first only capable of doing some tutorship work within a narrow range. Due to his persistence in study through criticism and in seeking improvement through struggle, he made very fast progress. Not long ago,he gave the workers of the whole factory a supplemental instruction report on criticism of "subduing one's self and returning to propriety." He also joined the workers' lecturers corps of Peking municipality, and served as a worker cum teacher of the Law Department in Peking University. Also, on the basis of widespread criticism by the masses, we adopted the method of three-in-one combination of workers, tutors and cadres, and wrote out a number of articles of criticism of good quality. Some of them have already published in newspapers and magazines. The workers theoretical group of the factory have compiled at different times four volumes of "Selected Articles by Workers Criticizing Lin Piao and Confucius," and two of them been published by a publishing house for distribution to the public.

Second, the tutors are educated to cherish theoretical work with emphasis on solving the question of for whom. Chairman Mao says, "The question of for whom is a fundamental question, a question of principle." In the course of conducting ideological education for the tutors of the theoretical ranks, it is necessary to lay emphasis on solving this fundamental question and educate them to warmly make a success of tutorship work

for the masses. Only by understanding the question of for whom can we show vim and vigor, display wisdom, think out ways and means, unfurl the banner, dare to struggle, exert ourselves in study and enthusiastically serve the masses.

Female young tutor Wang Hsiu-yün of No. 5 workshop said, "The Party has entrusted me the heavy burden of tutoring the workers in the study of revolutionary theory. What a gesture of great trust in me this is! The old master has sent me to the study class to shoulder the duties of two persons. What a gesture of warm support for me this is! If I don't study well and don't work hard, then I would be unworthy of the Party's training and the trust of the class." Feeling that the burden was heavier, she worked even more seriously.

Third, the tutors are educated to maintain close contacts with the masses without divorcing themselves from labor so as to preserve forever the true features of the working class. To stay undetached from labor and maintain close contacts with the masses is an important feature of the ranks of workers' theorists.

Some time ago, a few tutors of our factory spent a relatively long time away from production for the purpose of launching movements. The Party committee seriously studied this problem and came to understand that this was an important question of whether or not the workers' theoretical tutors could maintain the true features of the working class. On the one hand, we gave the theoretical tutors education on the need of not getting divorced from labor and maintaining close ties with the masses, and, on the other, we paid attention to making proper arrangement. Now, some workshops have begun to specify a given period of labor for those individual tutors who really find it necessary to stay temporarily away from production to help workshops launch campaigns, so as to keep individual persons from getting divorced from production for too long a period. This approach has achieved some results.

Fourth, the tutors are educated to carry out painstaking research and serious study and to arm the ranks of workers' theorists with basic Marxist principles. In compliance with Chairman Mao's teaching "to enable the broad masses of our cadres to get armed with basic Marxist principles," we energetically organize the ranks of workers' theorists to tackle works by Marx and Lenin and Chairman Mao's writings.

Last year, we held a short-course reading class for tutors to study the "Communist Manifesto," "Civil War in France," "The State and Revolution" and "The Proletarian Revolution and Renegade Kautsky." Beginning in April this year, we again started a reading class for the study of "Critique of the Gotha Program," and planned to follow this up with the study of "Imperialism, the Highest Stage of Capitalism" and "On the Correct Handling of Contradictions Among the People" so as to further arm the tutors with basic Marxist principles.

However, the more important thing is to raise their consciousness in study and arouse them to carry forward Lei Feng's "spirit of the cog" and persist in study. For instance, with the help of the Party branch, tutor Chang Hung-pin of No. 6 Workshop adopted the method of "getting up a bit earlier, sleeping a bit later, playing a bit less on a holiday and asking a bit more question when faced with difficulties" to read through seven volumes of works by Marx and Lenin and some works by Chairman Mao. He also studied some books on history and history of philosophy and looked through some negative materials by Confucius and Mencius. In the midst of mass criticism, he joined the old master in writing articles criticizing "virtue," "benevolence and righteousness" and "loyalty and forbearance" for publication in newspapers.

At present, in our work to train the ranks of workers' theorists, there are still many problems. Hereafter, we certainly must go further in keeping a firm and proper grip on training the ranks of workers' theorists in the struggle to criticize Lin Piao and Confucius.

* * *

RUSTICATION OF RED GUARDS

Red Guards Settle in Barren Hilly Region

(NCNA-English Changsha, Jul. 5, 1974)

young tsou chi-lin and his 28 schoolmates are among many chinese red guards who, responding to chairman mao's call, volunteered to go to the countryside and integrate themselves with the poor and lower-middle peasants during the great proletarian cultural revolution.

tsou chi-lin comes from chinshih, a town near tungting lake in central china. he was active in rebelling against liu shao-chi's revisionist line during the cultural revolution which began in 1966. he graduated from senior middle school in 1967, and the following year he was elected a standing committee member of the town revolutionary committee and a member of the revolutionary committee of the changteh administrative region.

towards the end of 1968, chairman mao issued this great call: "it is highly necessary for young people with education to go to the countryside". tsou chi-lin warmly responded to the call. he studied chairman mao's writing "the orientation of the youth movement" and came to recognize that this call was a great strategic measure of the party for training successors to the proletarian revolutionary cause.

the town revolutionary committee approved the application of tsou chi-lin and his 28 comrades-in-arms for settling in the countryside. they were first assigned to settle in anhsiang and linsien counties in a fertile region by tungting lake. but they asked to go to places where difficulties are greater because they lacked the experience of their revolutionary predecessors in undergoing arduous struggle.

the red guards walked 200 kilometres of steep mountain paths before they arrived at a medicinal herb farm, which belonged to the nanchen commune of shihmen county. they decided to settle on this barren mountain 1,600 metres above sea level, and were warmly welcomed by the local poor and lower-middle peasants.

these young people have steeled themselves through physical labour and learned from poor and lower-middle peasants. once when tsou chi-lin went to the home of an old poor peasant to ask for his criticism, the old man took out many mud-stained grains of maize, saying that he had collected these maize grains left behind by the young people during the autumn harvest and intended to hand them over to the collective.

this helped tsou chi-lin and his comrades see the gap between their own thinking and that of the poor and lower-middle peasants who have an ardent love for the collective.

the young people decided to change their thinking and shift their stand over to the side of the poor and lower-middle peasants. they began to pay more attention to collective property and work as hard as the peasants.

in the winter of 1969, the farm introduced several kinds of precious medicinal herbs including ginseng from northeast china. it was a novel experiment to acclimatize ginseng in southern china. the farm decided to grow the plant on the cold mountain top and the task was assigned to the educated young people.

carrying tools on their backs, the young people climbed up the mountain top, clinging to creepers and vines and using crevices for footholds in the biting wind.

they worked a whole winter removing pebbles, chopping away thorny bushes and opening up a 3.3-hectare nursery for growing ginseng. they collected rich soil containing phosphate, bird dung and decayed plants from caves and rock crevices to make seed-beds.

the group of young people studied reference books available on the cultivation of ginseng and learned the experience of other medicinal herb farms. they carefully observed the growth of the plant, and measured ground temperatures at fixed hours under all weather conditions. they have in the past three years collected more than 10,000 data on ginseng growing.

the farm was set up in 1967. some of the farm managers wanted to grow herbs that would earn more money to the neglect of state needs. the educated young people saw in this a cardinal question of which road to follow, the socialist road or the capitalist.

supported by the poor and lower-middle peasants, the young people criticized liu shao-chi's revisionist line of "profit in command" and helped the farm leadership reject the wrong proposal.

by that time a handful of bad elements took the opportunity to sow discord between the farm leadership and the young people. they spread slanders about the young people, saying that the latter wanted to make trouble on the farm to their own advantage.

the poor and lower-middle peasants and the farm leadership saw through the plot, and encouraged tsou chi-lin and other educated young people. the secretary of the shihmen county party committee told the young people: "you've followed chairman mao's teachings and kept to the socialist road. you are right exclamation"

under the leadership of the county party committee, the educated young people and local peasants exposed the plot of the bad elements, propagated the party's basic line and helped the farm leadership rectify their style of work and correct the orientation of farm management.

a movement to learn from tachai, national pace setter in agriculture, followed. the young people and the poor and lower-middle peasants worked hard for five years and reclaimed 33 hectares of land.

they also experimented with cultivating wild medicinal herbs and acclimatizing northern herbs in the south. both variety and output increased. the farm last year produced seven times as many medicinal herbs as in 1967 and two and a half times as much grain.

tempered in the three revolutionary movements of class struggle, the struggle of production and scientific experiment, the 29 red guards have raised the consciousness of class struggle and the two-line struggle. tsou chi-lin and seven others have joined the chinese communist party and the rest, the communist youth league. tsou chi-lin is now vice-chairman of the farm revolutionary committee and deputy secretary of the shihmen county committee of the communist youth league.

LITERARY AND ART PROPAGANDA TROUPES

Literary and Art Activities in Fukien Villages

(NCNA-English Foochow, Jul. 4, 1974)

more than 4,800 spare-time literary and art propaganda troupes are helping enrich the cultural life of the peasants in coastal fukien province, east china. composed of people's commune members, these troupes have made energetic efforts to popularize model revolutionary theatrical works and created and performed their own items in praise of new people and new things that have emerged in the socialist revolution and construction in the countryside.

in lunghai county, south fukien, every people's commune and production brigade have their own spare-time literary and art creation groups. the members of the groups draw on the labour, struggle and life of the commune members and improve their works through experimental performances and collective discussions so that the works serve to encourage the peasants to stride ahead along the socialist road. the art troupe of the outlying mountainous kangkeng brigade in east fukien has a programme of one-act plays, folk-songs and revolutionary stories. in 1970 when the brigade was popularizing improved strains of seed, the troupe put on a one-act play "praise good strains of seed", which produced inspiring effects on the peasants. that

year the brigade sowed all its 60 hectares with improved strains of seed and grain output was double that of the previous year.

song contests are very popular in the countryside. at a recent contest in lungyen county, tsao yueh-e, an outstanding woman peasant, and hung hsing-pai, a 60-year-old peasant who used folk songs as his weapon to resist kuomintang oppression before liberation, sang in questions and answers for two evenings in praise of the superiority of socialism and the victory of chairman mao's proletarian revolutionary line.

nanchu, an old musical form in the chinchiang region, was turned into demoralizing music by the reactionary ruling classes in the old society. in order to make this form of folk music serve workers, peasants and soldiers and socialism, the region has now organized more than eighty nanchu creating and performing groups of both professional and amateur artists to improve on the words, melodies, presentation and accompaniment. new creations by the groups are well received by the audience.

GOOD HARVESTS

East China Region Reaps Good Wheat Harvest

(NCNA-English Tsinan, Jul. 5, 1974)

changwei administrative region, a major wheat grower in shantung province, east china, reaped another good harvest on 600,000 hectares of land this summer with a record per-hectare yield.

all 14 cities and counties in the region have reported increased output. a number of communes produced three tons per hectare and some production brigades gathered more than six tons.

the cadres and commune members have heightened their socialist enthusiasm since the movement to criticize lin piao and confucius began early this year. their tenacious struggle against nature and against conservative ideas helped bring about the good harvest.

coastal shoukuang county in northern changwei had 53,300 hectares of wheat fields. two-fifths of the wheat was sown on low-lying land once seriously affected by alkalinization. in some places no fresh water could be

found even at a depth of 100 metres. led by the county party committee, the people built deep pump wells, dredged river courses and turned the low-lying land into raised fields with ditches around them. the county's per-hectare yield of wheat increased by 10 per cent this summer over last year.

anchiu county garnered a good harvest this year thanks to its successful efforts to prevent and defeat the attacks of hailstorms.

the paochuan commune there and its neighbouring areas formerly suffered from hailstorms almost every year when wheat was ripe. the most serious attacks used to bring losses in human and animal lives and complete destruction of the crops. people in the old society regarded hailstorm as irresistible. in the past few years, however, they have succeeded in preventing hailstorms with the help of the meteorological department.

when a hailstorm was forecast on may 31 this year, more than 400 members of the paochuan and chishan communes swung into action and dispersed the hailstorm clouds by firing chemical agents into the air from 54 gun emplacements. on another occasion, a heavy hailstorm threatened calamitous destruction to the area. but its effect was reduced to the minimum by the concerted effort of the cadres and commune members. the two communes reaped over ten per cent more wheat than last year.

wheat yield per hectare in changyi county showed a 15 per cent increase over 1973. the county party committee secretary emphasized that the increase was due to the transformation of nature, which in its turn was due to a change in man's ideology. the county built many water conservancy projects in recent years, which contributed to the good harvest.

ANIMAL HUSBANDRY

Good Spring Lambing Results in Northwest China Autonomous Area

(NCNA-English Lanchow, Jul. 5, 1974)

the kannan tibetan autonomous chou, one of the important animal husbandry areas in northwest china's kansu province, registered a ten percent increase in the number of lambs born this spring over last. the various kinds of animals were all fatter and healthier than last year. the achievements were made after herdsmen of tibetan and han nationalities had combated snowstorms early this spring.

during the great proletarian cultural revolution, tibetan and han herdsmen in this autonomous chou have gone in for grassland improvement projects to promote animal husbandry. the number of animals in stock has in the past eight years increased at an average annual rate 2.3 times that for 17 pre-cultural-revolution years. twice as many draft animals and meat cattle were sold to the state last year as in 1965..

early this year, cadres and herdsmen of various nationalities used their achievements in revolution and production to refute the slanders against the cultural revolution spread by lin piao who preached the confucian precept "restrain oneself and return to the rites". this stimulated the herdsmens' determination to achieve still better spring lambing results. the kanchia people's commune in hsiaho county, 3,000 metres above sea level, was hit by extraordinary snowstorms this spring. cadres and commune members made all-out efforts to protect the animals against the calamities. as a result, the survival of both young and grown-up animals topped 94 per cent.

in the current movement to criticize lin piao and confucius, 900 cadres at chou or county level went to lead the herdsmen in carrying out mass criticism, and joined them in protecting the animals against the snowstorms.

FARM MECHANIZATION

Multi-National Sinkiang Makes Fast Progress in Farm Mechanization

(NCNA-English Urumchi, Jul. 4, 1974)

the sinkiang uighur autonomous region in northwest china has made fast progress in farm mechanization since the great proletarian cultural revolution began in 1966.

compared with 1965, the region last year showed a two-fold increase in the number of large and medium-sized tractors, an 11-fold increase in hand tractors, a 60-per cent increase in combine harvesters, and a 9.5-fold increase in rural power supply. there were also considerable increases in other farm machines and semi-mechanized devices for animal husbandry, plant protection, threshing, transport and processing of farm and sideline produce.

sinkiang's rural areas did not have a single tractor before liberation. the peasants of uighur, kazakh, khalkhas, hui, tajik and han nationalities all used crude farm implements. in remote areas the peasants still used the primitive slash and burn method. farm mechanization has developed gradually since liberation, on the basis of the socialist collectivization of agriculture.

mechanized farming teams and tractor stations are now universal among the state farms, army production and construction corps and people's communes in the autonomous region. last year, farm machines did 54 per cent of the ploughing, 42 per cent of the sowing and a significant portion of the harvesting throughout the region. the remote poerhtala mongolian automonous chou virtually had all its ploughing and sowing done by machines.

most of the tractors belong to people's communes or production brigades. they bought the farm machines with money from their public accumulation funds. some got state loans or subsidies for this purpose.

a contingent of multi-national farm machine operators is growing. half of the operators and maintenance workers in people's communes are peasants of minority nationalities. they learned how to operate and repair farm machines at training courses. in the winter of last year through this spring, the region trained more than 4,000 such operators and maintenance workers.

the autonomous region and a number of administrative areas and counties have set up farm machinery research institutes. every county now has its own farm machine repair and manufacturing plant. a number of communes have their own repair shops. the state tractor plant in sinkiang is increasing its output constantly. thirty per cent of the tractors in the region are locally made. the rest have come from other parts of china.

mechanization of agriculture has freed manpower for building irrigation projects and developing a diversified economy.

hsitagou production brigade of a people's commune in wusu county is in a mountain area. the land there was formerly covered with stones, but the brigade did not have enough manpower to improve it at that time. later, the brigade bought five tractors and some other farm machines. this enabled it to switch much manpower to land improvement projects. it reclaimed large tracts of land by removing the stones and filled in more than 300 gullies. last year, it reaped 3,287 tons of grain as against 750 tons in 1965.

the toyipao people's commune in shaya county now has a number of repair shops and workshops for processing farm products, oil pressing and cotton ginning as well as farms for raising deer and growing hops, thanks to its efforts in farm mechanization. this, in turn, has helped the commune accumulate more funds. it garnered 60 per cent more grain and 160 per cent more cotton last year than in 1969.

output of grain and cotton throughout the autonomous region has increased steadily during the great proletarian cultural revolution. its total output of grain increased by seven per cent and cotton by 15 per cent last year over 1972.

peasants of various nationalities in sinkiang compared the people's commune to a horse that carried them forward along the socialist road. farm mechanization has added wings to it, they said.

TECHNICAL INNOVATIONS

Tientsin Textile Workers Make Technical Innovations

(NCNA-English Tientsin, Jul. 4, 1974)

workers of the no. 3 textile mill in tientsin have made more than 70 technical innovations in the past months. these include high-output combers, slashers with thyristor speed setting and magnetic pressing for spinning frames.

the mill was established in 1921. after liberation, the workers made improvements on the out-moded machines, but the results were limited because of interference by the revisionist line. during the great proletarian cultural revolution, the mill party committee called on the workers, cadres and technicians to step up the technical transformation of the mill under the guidance of chairman mao's revolutionary

line. working in the revolutionary spirit of self-reliance and arduous struggle, they introduced about 380 innovations. cotton yarn output per 1,000 spindle-hour has increased from 34 kilogrammes in 1965 to the present 41, while labour intensity has been reduced.

in the past months, the workers, cadres and technicians have vehemently condemned lin piao's reactionary programme for restoring capitalism through the use of the confucian precept "self-restraint and return to the rites" and criticized the idealist view of history that "the highest are the wise and the lowest are the stupid". this has brought into fuller play their initiative in building socialism. they suggested a device to lessen labour intensity in replacing bobbins. the mill party committee supported their idea, and cadres and workers discussed and experimented together for two months until an electrical doffer was made. recently, the workers evolved an inspector carrier on the spinning frame to make the work lighter.

the mill party committee pays great attention to workers' technical innovation activities. it often helps the workers overcome difficulties, sum up their experience and popularize it throughout the mill.

COAL MINES

North China's Old Coal Mine Rejuvenated in Cultural Revolution

(NCNA-English Taiyuan, Jul. 5, 1974)

yangchuan colliery in north china's shansi province has steadily increased its production during the great proletarian cultural revolution without adding any new shafts. its coal output last year was 57.4 per cent bigger than that of 1966, the year the cultural revolution began.

under the impetus of the movement to criticize lin piao and confucius, the colliery met this year's semi-annual plan for coal 11 days ahead of schedule and its average daily output hit an all-time high, being 15.4 per cent higher than that in the same 1973 period.

chia hui-sheng, secretary of the party committee of yangchuan colliery, said: "the big increase in our coal output is an achievement of the cultural revolution and a victory won by relying on the masses and carrying out the principle of self-reliance and hard struggle."

yangchuan, where coal mining began 800 years ago, is one of the major anthracite producers in china, with rich deposits of high-quality coal. before liberation this old colliery suffered great damages due to predatory exploitation by imperialists. under the leadership of the communist party after liberation, the miners renovated and extended the colliery and made progress in production. in the years prior to the cultural revolution, however, the growth of production slowed down owing to the interference of the counter-revolutionary revisionist line pushed by liu shao-chi.

the cadres and workers raised their consciousness for carrying out chairman mao's revolutionary line during the cultural revolution through criticizing the revisionist concepts championed by liu shao-chi and company such as "the doctrine of trailing behind at a snail's pace" and "stress on ostentatiousness and bourgeois standards". they were determined to tap the old colliery's potential so as to contribute more to socialism in line with chairman mao's teaching "be self-reliant, work hard, do away with all fetishes and superstitions and emancipate the mind."

a joint group of veteran workers, cadres and technicians made a survey of discarded pits and found it possible to retrieve the coal left in the outlying extraction zones and thin coal seams. the miners stressed that not a single lump of coal must be wasted although china abounds in coal resources. they reopened the pits and extracted a great deal of coal. in the second pit of the no. four mine alone, more than 500,000 tons of coal were cut in the past few years.

a mass technical innovations drive was started to transform this old colliery and raise the level of mechanization in coal extraction. chang shuang-kuei, a miner elected to the colliery revolutionary committee in the cultural revolution, was put in charge of technical innovations. he led a technical innovation group in improving several sets of coal cutting machinery after one year's hard efforts. the new machines have been popularized throughout the colliery, greatly raising its efficiency. recalling his miserable experience of working in the colliery since the age of eleven before liberation, chang shuang-kuei said: "in the old society we were looked down upon by the capitalists. now we are masters of the colliery. we will contribute all our wisdom and strength to building up the colliery."

the increases in production called for corresponding improvements in the efficiency of the transportation, coal dressing, mechanical and electrical equipment. should the colliery ask for new equipment from the state or solve the problem by its own efforts? the colliery leadership put the question to the workers. they said: "to ask the state for help when we can solve the problem by our own efforts is not in the spirit of the party's general line of going all out, aiming high and achieving greater, faster, better and more economical results in building socialism. we should mainly rely on our own resources to raise the production capacity."

pooling their ideas and efforts to renovate old equipment, build new machines and improve working processes,

the miners have raised the capacity of the equipment in the auxiliary services in keeping with the increased efficiency in coal extraction. they have also renovated large quantities of props, gas pipes, coal vans and drills.

****
* FOREIGN RELATIONS *
****

CHINA AND BRITAIN

Edward Heath Fetes Chinese Ambassador

(NCNA-English London, Jul. 3, 1974)

edward heath, former prime minister of britain and leader of the conservative party, gave a reception here on the evening of july 1 for chinese ambassador sung chih-kuang and his wife chang ju.

present on the occasion were anthony royle, former parliamentary undersecretary of state for foreign and commonwealth office, and members of heath's party who visited china a month ago.

in his short remarks at the reception, heath said when he visited china a month ago he and his party received extremely generous hospitality given by the chinese government, especially he could have the opportunity to discuss world affairs with chairman mao and premier chou en-lai. he expressed thanks again to the chinese government.

CHINA AND CANADA

Chinese Women's Volleyball Team Concludes Visit to Canada

(NCNA-English Ottawa, Jul. 4, 1974)

the chinese women's volleyball team with wang chih-chiang as leader and hsu li-yun as deputy leader left montreal for home last night after a three-week friendly visit to canada.

the team visited nine canadian cities and was warmly welcomed everywhere.

it had nine friendly matches with the canadian national women's volleyball team.

during its stay in the country, the chinese team visited gravenhurst, birthplace of dr. norman bethune.

chinese ambassador chang wen-chin gave a reception in ottawa on july first on the visit of the chinese women's volleyball team.

CHINA AND CUBA

Chinese Vice Minister of Foreign Trade Leaves Caracas for Cuba

(NCNA-English Caracas, Jul. 4, 1974)

chai shu-fan, chinese vice-minister of foreign trade, left here for cuba today after attending the third u.n. conference on the law of the sea as leader of the chinese delegation.

seeing him off at the caracas airport were leader of the albanian delegation sokrat plaka and venezuelan officials of the protocol department of the third u.n. conference on the law of the sea.

deputy leader ling ching and other members of the chinese delegation were also present at the airport.

CHINA AND GABON

Gabonese Goodwill Mission Leaves Shanghai for Kwangchow

(NCNA-English Shanghai, Jul. 5, 1974)

konighi okumba dokwatsegue, minister delegate to the presidency of the gabon republic in charge of foreign affairs and cooperation, and madame dokwatsegue and the goodwill mission led by the minister delegate wound up their visit here and left for kwangchow this afternoon.

the mission arrived here from peking yesterday accompanied by ho kung-kai, director of the african affairs department of the chinese foreign ministry. feng kuo-chu, vice-chairman of the shanghai municipal revolutionary committee, gave a banquet yesterday evening in honour of the distinguished guests. in their speeches at the banquet, which was alive with an atmosphere of friendship, feng kuo-chu and minister delegate dokwatsegue proposed toasts to the constant development of friendship between the two peoples and friendly relations between the two countries.

during their stay in shanghai, the distinguished gabonese guests visited the shanghai industrial exhibition and a people's commune in the suburbs.

upon their arrival in and departure from shanghai, the distinguished guests were given a warm welcome and send-off at the airport by feng kuo-chu, vice-chairman

of the shanghai municipal revolutionary committee, and chin chuan-teh and wang ching, standing committee members of the municipal revolutionary committee, and leading members of departments concerned.

CHINA AND ITALY

Minister of Agriculture and Forestry Sha Feng Meets Italian Agronomists' Delegation

(NCNA-English Peking, Jul. 5, 1974)

sha feng, chinese minister of agriculture and forestry, met and had a friendly conversation here today with all members of an italian agronomists' delegation led by franco scaramuzzi, chairman of the agro-science committee of the italian national research council and professor at the university of florence.

present at the meeting were folco trabalza, italian ambassador to china, alberto balladelli, commercial counsellor of the italian embassy here, and su ke-man, leading member of the chinese academy of agricultural and forestry sciences, as well as chinese agronomists.

the seven-member italian delegation arrived here on june 21 for a visit to china at the invitation of the chinese ministry of agriculture and forestry. the delegation toured peking, the national agricultural pace-setter production brigade of tachai, hsinhsiang, chengchow and shanghai, where they visited local agricultural research units and people's communes and toured sites of historical interest and exchanged experience with chinese agronomists.

italian ambassador to china folco trabalza gave a banquet yesterday evening on the occasion of the delegation's visit to china.

the delegation leaves peking for home tomorrow.

CHINA AND JAPAN

President of China-Japan Friendship Association Meets Japanese Veterans' Association Delegation

(NCNA-English Peking, Jul. 5, 1974)

liao cheng-chih, president of the china-japan friendship association, and lu tsun-fu, leading member of an organization concerned, met and had a friendly conversation here today with the delegation of the japanese veterans' association for japanese-chinese friendship led by noboru shimoda.

present at the meeting were wang yun, chin li, chin su-cheng and huang hsing. japanese friends in peking sueo tokuchi and his wife were also present.

China-Japan Friendly Badminton Match in Peking

(NCNA-English Peking, Jul. 5, 1974)

the japanese badminton team met the chinese team in an opening friendly match of its china visit before 18,000 spectators at the capital indoor stadium here this evening. the exciting performance and good sportsmanship shown by the two sides drew warm applause from the stands.

the japanese delegation is led by tokubey moritomo.

in three men's matches, the japanese players won two and lost one. shoichi tagano lost to china's tang hsien-hu in two straight sets but later partnered nobutaka ikeda to beat chen tien-hsiang and yu yao-tung two sets to one. in another men's singles match, kenji zeniya won from fang kai-hsiang by two sets to one.

in the women's encounter, china's liang chiu-hsia came from behind to win from hiroe yuki two sets to one. hiroe yuki took the first set by hitting alternately to the two corners. her backhand smashes were particularly effective.

in a women's doubles match, china's chen yu-niang and liang chiu-hsia won from hiroe yuki and mika ikeda in two straight sets. yayomi akimoto and mochiko shiozaki lost their doubles match to chiu yu-fang and lin yu-ya.

chinese player tang hsien-hu said after the match: chinese and japanese badminton players had exchanges of visits last year and forged friendship. we are very glad to meet the japanese players again in peking. the exchanges are of great

significance for promoting friendship between the people of the two countries and for learning from each other for making common progress.

present to watch the contest were chao cheng-hung, leading member of the chinese physical culture and sports commission, chi yu-hua, leading member of the chinese badminton association, and leading members of departments concerned, including wang hsiao-yun, chu tse, mou tso-yun and wang fu-yung.

10th Anniversary Celebration Marks Chinese Ocean-Going Freighter's First Voyage to Japan

(NCNA-English Tokyo, Jul. 5, 1974)

the japan association for the promotion of international trade and the yokohama municipal government gave a reception in the city yesterday to celebrate the 10th anniversary of the first voyage of one of china's ocean-going freighters to japan.

present at the reception were over 200 people including teiji hagiwara, managing director of the japan association for the promotion of international trade; keizo shimizu, deputy mayor of yokohama city; ekizo akatsu, vice-chairman of the headquarters of the japan-china friendship association (orthodox); and representatives from the sea transport and trade departments.

present at the reception were also officials of the chinese embassy in japan, crews of china's ocean-going freighters anchored in jokohama and chiba ports, and vice-chairman of the yokohama association of chinese residents.

teiji hagiwara, keizo shimizu, ekizo akatsu, vice-chairman of the all-japan seamen's union tomoharu heguri, and captain of the chinese freighter "hua ting" spoke at the reception. they warmly praised the continuing development of the friendship between the seamen and peoples of the two countries.

yesterday afternoon, the japanese association for the promotion of international trade and the yokohama municipal government held a "table tennis contest in commemoration of the 10th anniversary of the first voyage of china's freighter". friendly matches were held between chinese seamen and japanese friends.

CHINA AND LEBANON

Chinese Gymnastic Team Leaves Peking for Lebanon, Turkey

(NCNA-English Peking, Jul. 5, 1974)

a chinese gymnastic team with lu teh-hsin as leader and hu yun-hsuan as deputy leader left here by air today for friendly visits to lebanon and turkey.

CHINA AND PAKISTAN

Peking Reception in Honor of Pakistan Men's Volleyball Team

(NCNA-English Peking, Jul. 5, 1974)

the chinese volleyball association gave a reception here this evening in honour of the pakistan men's volleyball team led by abdul khaliq khan now on a friendly visit to china.

attending the reception were yao hsiao-cheng, leading member of the chinese physical culture and sports commission, hsia lang, leading member of the chinese volleyball association, and leading members of departments concerned li feng-lou and wang wen-chung, as well as chinese volleyball players.

naseem mirza, minister of the pakistan embassy in peking, was present.

the reception proceeded in a friendly atmosphere. hsia lang and abdul khaliq khan proposed toasts to the daily consolidation and development of unity and friendship between the people and sportsmen of china and pakistan.

the pakistan friends arrived here yesterday.

CHINA AND PERU

Peruvian National Women's Volleyball Team Visits Shanghai

(NCNA-English Shanghai, Jul. 5, 1974)

a peruvian national women's volleyball team led by carlos saez balarezo was given a warm welcome by the people and sportsmen of shanghai during its friendly visit here.

the peruvian friends arrived in shanghai on july 1. they were guests of honour at a welcoming banquet on the evening of the following day given by the shanghai branch of the chinese volleyball association. and on the evening of july 3, the peruvian national women's volleyball team played a friendly match with the shanghai women's volleyball team at the chiangwan indoor stadium. this was the first match the guest team played in china after its arrival. watching the match were wu chan-kuei, vice-chairman of the shanghai municipal revolutionary committee, liu ping-chen, leading member of the shanghai branch of the all-china sports federation, alongside carlos saez balarezo, leader of the visiting team. the players of the two countries showed good form in the keenly contested four-set match. the shanghai team won 3:1. the good performance and good sportsmanship shown by the two teams drew round after round of warm applause from the 5,000 spectators. the match was keynoted by an atmosphere of unity and friendship between the chinese and peruvian peoples and sportsmen.

during its tour of shanghai, the peruvian team played another friendly match and defeated the "august first" team of the chinese people's liberation army 3:2. the peruvian friends also visited the shanghai industrial exhibition, a primary school and a kindergarten.

CHINA AND SIERRA LEONE

Sierra Leonean President Receives Chinese Ambassador

(NCNA-English Freetown, Jul. 3, 1974)

sierra leonean president siaka stevens received and had a cordial and friendly talk with chao cheng-yi, chinese ambassador to sierra leone, here today.

CHINA AND SOVIET UNION

Soviet Social-Imperialism Is Fishing Despot

(NCNA-English Peking, Jul. 3, 1974)

flaunting the tattered banner of "freedom of fishing on the high seas", soviet social-imperialism, which engages in fishing in outer seas and distant waters, has in recent years carried out at will its spoliation of the fishery resources of third world and other coastal countries. its vicious fishing policies fully reveal it as a fishing despot.

expansion and plunder abroad is the key to the mammoth growth of the soviet fishing industry. in the late 1950's, the annual soviet catch amount to little more than 2 million tons, mostly netted off its own coasts and in the northern pacific. however, while intensifying military expansionist moves on the seas, soviet revisionism has also vigorously stepped up fishing operations in outer seas and distant waters. according to statistics, in the past 10 years outer sea and distant water catches have accounted for three fourths of the soviet union's total haul. in 1972 out of a total haul of 7.75 million tons, 88 per cent was taken in outer seas and distant waters. the object of soviet fishing is more often than not fish that inhabit the epicontinental waters of the asian, african and latin american countries and countries in other parts of the world. to pursue its plunder of world fishery resources, soviet revisionism has spent tremendous amounts of money in building big fishing boats and introducing new fishing techniques for purposes of ruthless exploitation of the waters of other coastal states.

soviet fishing fleets comprise many big trawlers, factory ships, refrigerator-transport vessels and supply ships. these vessels are fitted out with helicopters, electronic instruments, infra-red photographic equipment and other such equipment.

wherever they found fish, soviet trawlers engage in excessive catches, encroaching upon the sovereignty of other countries and wreaking havoc on the world's fishery resources. government sources and public opinion of many countries have attributed the serious depletion of fishery resources in certain areas and the near extinction of some species mainly to indiscriminate fishing by the soviet union and other big distant-water fishing powers.

to increase their hauls off the coasts of africa and latin america and in the north atlantic and other waters, the soviet revisionists have lately been experimenting with a new and drastic fishing method -- the use of illumination to draw the fish and pumps to round them up.

the looting of the third world's fishery resources by the soviet fishing despot has reached alarming proportions. according to data released by the u.n. food and agriculture

organization (fao), in 1972 the soviet union caught some 1.57 million tons of fish in waters off the western african coast, accounting for 26 per cent of the total catch in this area, and nearly double its 1968 catch in that area. defying the many denunciations and warnings by the latin american countries, soviet fishing ships have frequently intruded into the 200-mile territorial waters or sea areas under these countries' jurisdiction, and carried out illegal operations there. catches of fish and shrimps by soviet fishing vessels in mexican territorial waters off campeche and yucatan brought great losses to the mexican fishermen and the local economy. in the indian ocean, the soviet union's haul jumped from 4,600 tons in 1964 to 240,000 tons in 1971. early last year, soviet fishing fleets not only operated in waters off the pakistan coast but also sent a large number of fishing vessels to intercept and virtually net all the shoals before the fish could approach the pakistan coast. as a result, pakistan was seriously deprived of its fishery resources, tens of thousands of pakistani fishermen were rendered jobless and in 1973 alone the country lost some 150 million rupees in foreign exchange earnings.

the soviet union also utilizes its so-called fishery development "aid" to some countries as an important means of carrying out its aggressive, expansionist and piratical designs. for instance, by giving loans and "assistance" for the building of fishing ports in certain developing countries, the soviet union has acquired rights for its "fishing boats" and "surveying ships" to use facilities in these ports and rights for its "aircraft for fishery purposes" to land at airports. soviet warships have often followed in the wake of "fishing boats" to intrude into the ports of developing countries. in the name of "fishing", soviet "research ships" and trawlers equipped with electronic instruments engage in large-scale spying in the waters of other countries. the soviet union has concluded "cooperation agreements" on fisheries with some developing countries primarily for the purpose of plundering their fishery resources. under these agreements, soviet fishing vessels engage in overfishing the coastal waters of these countries. they process and take away the fish of valuable varieties and leave behind the inferior ones for sale in local markets. these selfish and unscrupulous practices of the soviet revisionists show up their hypocricy in agitating for the use of fish "in the interests of mankind".

coastal countries in europe, oceania and north america have also been subjected to bullying by the soviet fishing despot in europe, for example, under the pretext of fishery "research" the soviet union has since early last winter caught large quantities of mackerel in the out of bounds sea area stipulated in an agreement the soviet union concluded with norway and iceland, thus violating that agreement. soviet distant-water fishing vessels have repeatedly intruded into norwegian waters where their illegal operations greatly threaten norwegian herring resources in the arctic area. soviet fishing ships have even forced their way into the southern territorial

waters of finland where they looted and wrecked fishing nets and other gear belonging to finnish fishermen. in north america, soviet fishing fleet operations in the gulf of alaska have caused considerable concern in canada when it was noted that from late february to early march, 50 soviet fishing vessels were operating in the gulf. in oceania, the soviet union, ignoring the daily diminution of whale resources, dispatched its whaling ships to waters off south-western australia where they have been making indiscriminate catches to the detriment of australia's only whaling station.

soviet trawlers in increasing numbers have entered the sea areas southeast of japan, to fish both day and night. they have wrecked japanese trawlers and fishing nets, polluted the waters by dumping waste into the sea, and greatly handicapped the local fishermen's operations. in japan's northern territories, which the soviet revisionists refuse to return, japanese fishermen are denied the right to fish in the waters round the habomai, shikotan, kunashiri and etorofu islands.

by acting the despot at sea and wantonly plundering the fishery resources, soviet revisionism has aroused strong opposition from the coastal countries of the third world. many countries have firmly announced the fixing or extension of their exclusive economic or fishing zones and taken measures to defend their national sovereignty and maritime resources, more and more countries of the second world are also strongly opposed to the soviet acts. the more ruthless the soviet revisionists engage in expansionist and predatory moves, the more close-knit will be the unity of all countries and people the world over who are subjected to soviet revisionism's bullying. together they will carry through to the end struggle against the superpowers' maritime hegemony.

CHINA AND SWEDEN

Peking Banquet in Honor of Swedish-Chinese Friendship Federation Delegation

(NCNA-English Peking, Jul. 5, 1974)

li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, today met and feted a delegation of the swedish-chinese friendship federation led by christer leopold.

the swedish delegation arrived here today for a friendly visit to china at the invitation of the chinese people's association for friendship with foreign countries.

CHINA AND TOGO

Peking Reception in Honor of Togolese Football Selection

(NCNA-English Peking, Jul. 5, 1974)

the chinese football association gave a reception here this evening in honour of a togolese football selection led by nambou yao.

among the guests were gabriel dodji pedanou, charge d'affaires ad interim of the togolese embassy in peking, and his wife and other diplomatic officials of the embassy.

present were li ching-chuan, leading member of the chinese physical culture and sports commission, chao hsi-wu, leading member of the host association, and wei ming, leading member of the peking municipal physical culture and sports committee, as well as chinese football coaches and players.

chao hsi-wu and nambou yao proposed toasts at the reception. they both expressed the conviction that the current visit to china by the togolese football selection would help promote the friendship and mutual understanding between the peoples and sportsmen of china and togo.

the visitors arrived in peking yesterday for a friendly visit.

CHINA AND UN

Chinese Delegation Leaders to UN Law of Sea Conference Meet with Some Delegation

(NCNA-English Caracas, Jul. 3, 1974)

during the past few days, chai shu-fan, leader of the chinese delegation to the third u.n. conference on the law of the sea, and deputy leader ling ching respectively met with the delegation of the democratic people's republic of korea headed by kim guk hun, the albanian delegation headed by sokrat plaka, as well as the delegations from pakistan, algeria, mexico, ecuador, yugoslavia, congo and trinidad and tobago, and had friendly and cordial talks with members of these delegations.

the chinese delegation also attended a banquet given by the leader of the romanian delegation gheorghe saulescu.

Soviet Representative Makes Disgraceful Show at Caracas Conference

(NCNA-English Caracas, Jul. 4, 1974)

a soviet representative put up a disgraceful show at the morning session of the third u.n. conference on the law of the sea here yesterday when he arrogantly tried to obstruct the speech of the albanian representative exposing the two superpowers.

in the general debate at yesterday's morning session, the leader of the albanian delegation, sokrat ptaka, exposed the actions of the two superpowers, the soviet union and the united states, in stepping up arms expansion and preparations for war and in lording it over other countries to preserve their maritime hegemony. valentin a. romanov, the soviet representative present, obviously suffering from a guilty conscience, interrupted the speech of the albanian representative, alleging that the latter's speech "violated elementary international etiquette" and requested the executive president, peruvian representative alfonso arias schreiber, "to intervene". the executive president ruled that the soviet representative might reserve the right to reply but the albanian representative had the right to state the views of his government. he asked the albanian representative to go on with his speech. the soviet representative exposed himself to ridicule from the very outset.

unruffled, the albanian representative went on with his speech at the conclusion of which he protested against the soviet representative's interruption of his speech, pointing out that the pressure shamelessly exerted by soviet social-imperialism was directed "not only at albania, but also at all small nations, at the independent countries in asia, africa and latin america. it was an attempt to silence the representatives of these countries and deprive them of their right to defend their legitimate rights at international meetings."

s. ptaka stressed that the albanian government would not tolerate violation of its rights by the soviet revisionist delegate. the reason an imperialist superpower tries to carry out oppression, intervention and blockade against albania is "mainly because albania heroically defends its position and its marxist-leninist policy, mainly because it firmly safeguards marxism-leninism which has been completely betrayed by the soviet revisionist renegades", he declared. the albanian delegate's justifiable and convincing speech won warm applause from representatives of many small and medium sized countries.

greatly angered, the soviet delegate noisily demanded "the right to reply" before the session was ended. he avoided making direct reply to questions and only said that the albanian delegate's speech "shares the same origin,

content and tune of a noted speech made yesterday." (this was an oblique reference to the speech made by head of the chinese delegation at the general debate). the opposition to superpower hegemonism he termed "political pollution" of the conference atmosphere.

the albanian delegate made a prompt refutation. he pointed out that the interests of soviet social-imperialism are diametrically opposed to those of the asian, african and latin american countries. the reason why the soviet revisionists dispatched warships to the mediterranean, the indian ocean, the persian gulf and the atlantic ocean is obviously because they want to intimidate the sovereign countries in these regions and to rule and enslave these countries.

"the soviet delegate tried to present the aggressive and expansionist policy of the soviet government as a peaceful and socialist policy, but this can deceive nobody," he said.

the albanian delegate further pointed out: "the overweening attitude of superpower chauvinism assumed by the soviet delegate and vilification of the albanian people and government only serve as added proof of the fact that the delegate who tried to defend the traitorous policy of his leaders was in great straits. we are not surprised by his action, since renegades of the people's cause invariably feel frightened once they are unmasked before the public."

deputy leader of the chinese delegation ling ching also took the floor at the plenary session **yesterday afternoon.** he sternly refuted the insinuating attacks levelled against china by the soviet delegate at the plenary sessions on july 2 and 3. he said that the existence of maritime hegemony is a fact which no one can deny. it existed in the past, it still exists today. and it is threatening the legitimate maritime rights and interests and the security of all the small and medium-sized countries. "we will expose and denounce such phenomenon. you do not allow others to speak out. hasn't this fact further revealed your features as a maritime overlord?"

ling ching continued: "you asserted that you are playing a constructive role at the conference, slandered those who exposed you as 'disrupting the conference' and attacking those who oppose your hegemonism as causing 'political pollution'. who, after all, is disrupting the conference? as everybody knows, it is you who, over a long period of time, have been opposed to the convocation of the conference on the law of the sea. the essence of the law of the sea is the struggle to defend the state sovereignty, security and national resources of the numerous small and medium-sized countries, the struggle to oppose superpower maritime hegemonism, and hence a serious political struggle. the fact that you try not to allow politics to be discussed at the conference on the law of the sea means that you try not to allow the numerous small and medium-sized countries to expose the hegemonic crimes you have committed by subjecting others to your aggression, plunder, threat,

and bullying. if there are people causing 'political pollution', they are none other than you yourself. if a fair and reasonable new law of the sea is to evolve from this conference, it is essential that all countries, big and small, are treated as equals and allowed full expression of their views. in denying others the right to speak, you are trying to impose your egoist designs on the conference and disrupt its normal proceedings."

ling ching refuted the soviet delegate's virulent vilification that china wants to be the leader of the third world. he said: "china is one of the countries of the third world, and she will always support the just demands of the third world countries. china has never ridden rough shod over others, ordering them about. china will never be a superpower. she is not a superpower now, nor will she ever be one. your attempt to sow discord in the relations between china and other third world countries will never succeed."

bats fear the sun light. the soviet revisionist delegate fears the truth. he dared not to speak a word after the chinese delegate's refutation. the soviet delegate's truculent action at the conference only served to expose him before the delegates of the participating countries.

CHINA AND US

Premier Chou En-lai Meets with US Democratic Senator Henry M. Jackson and Mrs. Jackson

(NCNA-English Peking, Jul. 5, 1974)

premier chou en-lai met with henry m. jackson, u.s. democratic senator, and mrs. jackson in a hospital here this morning.

premier chou en-lai asked senator jackson to convey his regards to president richard m. nixon and secretary of state henry a. kissinger when he returns home.

present on the occasion were vice-foreign minister chiao kuan-hua, assistant foreign minister wang hai-jung, and tang wen-sheng and chao chi-hua.

CHINA AND VIETNAM

DRVN Vice Premier Le Thanh Nghi Arrives in Peking

(NCNA-English Peking, Jul. 5, 1974)

le thanh nghi, member of the political bureau of the central committee of the viet nam workers' party and vice-premier of the government of the democratic republic of viet nam, and his party arrived here by special plane this afternoon.

the vietnamese comrades were warmly greeted at the airport by li hsien-nien, member of the political bureau of the central committee of the chinese communist party and vice-premier of the state council, fang yi, minister of economic relations with foreign countries, li chiang, minister of foreign trade, han nien-lung, vice-minister of foreign affairs, and feng yung-shun, deputy director of general logistics department of the chinese people's liberation army.

also present at the airport were nguyen tien, charge d'affaires a.i. of the d.r.v.n. embassy in peking, nguyen van quang, ambassador of the republic of south viet nam to china, and diplomatic officials of the two embassies.

when vice-premier le thanh nghi made a stop-over in changsha, the capital of south china's hunan province, at noon today, the vice-premier was greeted and seen off at the airport by shang tzu-chin, vice-chairman of the provincial revolutionary committee.

Vice Premier Li Hsien-nien Gives Banquet in Honor of DRVN Vice Premier Le Thanh Nghi

(NCNA-English Peking, Jul. 5, 1974)

li hsien-nien, member of the political bureau of the central committee of the communist party of china and vice-premier of the state council, gave a banquet here this evening to warmly welcome le thanh nghi, member of the political bureau of the central committee of the viet nam workers' party and vice-premier of the government of the democratic republic of viet nam, and his party.

present at the banquet were nguyen tien, charge d'affaires ad interim of the d.r.v.n. embassy here, and his wife, nguyen van quang, ambassador of the republic of south viet nam to china, and diplomatic officials of the two embassies.

also present were fang yi, minister of economic relations with foreign countries, li chiang, minister of foreign trade, han nien-lung, vice-minister of foreign affairs, and feng yung-shun, deputy director of the general logistics department of the chinese people's liberation army.

in his speech, vice-premier li hsien-nien paid warm praise to the vietnamese people for the many new achievements they gained in defending the fruits of the war of resistance, healing the wounds of war and in rehabilitating and developing the socialist economy in the short span of the post-war period by carrying forward their revolutionary heroism.

he said: "the chinese people firmly support the solemn stand of the d.r.v.n. government and the vietnamese people regarding the implementation of the paris agreement and firmly support the vietnamese people's just struggle. we are confident that the friendship between our two parties, two countries and two peoples will surely be consolidated and developed constantly on the basis of proletarian internationalism."

in his speech, vice-premier le thanh nghi said that the vietnamese people are carrying on a resolute struggle against the grave violation of the paris agreement by the u.s. and saigon authorities, for defending the fruits of the revolution, developing the economy and proceeding to realize the peaceful reunification of the fatherland.

he said: "viet nam and china are close, fraternal socialist neighbours. our beloved leader ho chi minh said: 'profound is the friendship between viet nam and china, who are both comrades and brothers.' the militant unity and relations of friendship and cooperation between our two peoples will surely be daily consolidated and developed in all fields."

INTERNATIONAL MIDDLE-SCHOOL FOOTBALL TOURNAMENT

Unforgettable Friendship

-- Debut of Luta 21st Middle School Football Team of China in International Middle-School Football Tournament

(NCNA-English Vienna, Jul. 4, 1974)

the 1974 international middle-school football tournament was held at the picturesque hill city of modling in austria from june 23 to 25. for the chinese middle-school football team it was the first time it had participated in an international tournament. guided by the principle "friendship first, competition second", the young chinese football players displayed good sportsmanship and achieved outstanding successes.

for glory of fatherland

the players of the chinese team are all under 19 years of age. most of them, going abroad for the first time, had no practical experience of international tournaments. tempered and tested in the great proletarian cultural revolution, however, they had raised their consciousness in carrying out chairman mao's revolutionary line on physical culture by conscientious study of marxism-leninism and the works of chairman mao in the movement to criticise lin piao and confucius. before the tournament, the players underwent intensive training to meet the challenge of the actual competition. before matches they lay stress on unity and in the matches themselves much attention is given to team work. the leader, coach and all members of the team shared a clear goal, that is, to promote friendship and to learn from the football players of various countries so as to implement chairman mao's revolutionary line and win glory for the fatherland.

on playground

during the tense four-day competition, the luta 21st middle-school football team played six games against teams from luxemburg, west germany, austria, belgium, the netherlands and france, respectively.

on the playing field, chinese players conscientiously displayed the spirit of "friendship first, competition second". when the players of opposite sides accidentally fell down, chinese players always ran forward to help them up. when a french footballer pulled a leg muscle and fell during the match with the chinese team, all the chinese players and coaches on the field ran to help and console him, much to the spectators' approval. before their match with the west german team, chinese players presented badges and fans as souvenirs to the members of the opposite side. the west german footballers were

greatly pleased with this gesture of friendship. after the match, in a return gesture, some west german footballers gave the chinese companions their sport trousers and shoes.

the chinese team tied with the austrian team after a strenuous contest. after the match, the players and coaches of the austrian team talked with the chinese players, all expressing their wish to learn from each other. ticher, chairman of the football association of the international middle-school sports federation, told the head of the chinese team: "i have never seen a team which expresses the will to learn from the success of opposite sides." he also praised the chinese middle-school football team as a "model team in observing discipline".

the recent international tournament showed that the chinese middle school student footballers had not only enhanced friendship with their counterparts in the various countries but also demonstrated the chinese team's skill as well. making its debut in international tournament, the chinese footballers quickly adapted to the different way of life and new climate in a foreign country. on the playground, they brought into full play the revolutionary spirit of daring to fight, win or lose, and their technical flexibility. in the end, they came off with the title of the recent international middle school football tournament with the remarkable total of five wins and one draw, to the warm acclamation of the players of various countries and the austrian people.

unforgettable friendship

the chinese players were greatly moved by the austrian people's friendship for the chinese people. on the first day of the tournament, scores of austrian pupils organized a cheering squad for the chinese players which carried two chinese national flags and a streamer inscribed with the chinese characters "china." during the intervals, football fans and players of other countries swarmed around the chinese players, asking for their autographs. on the last day of the tournament, a 13-year-old austrian schoolboy put on a special new white shirt and asked all members of the chinese team to write their names on it. asked why, the boy replied in pride: "i want to have it as a keepsake forever."

during the tournament, the chinese team was put up in the modling technical school. every day, before leaving for the matches, the chinese players helped the service staff by making their own rooms spick and span and making their own beds. they also gave a helping hand in the dining room when time allowed. when the time came for the chinese players to bid farewell, the school principal came in person to see them off and a leading member of the canteen council pinned a school souvenir badge on every member of the chinese team.

during their four-day stay in austria, the chinese players struck up close friendships with the fraternal romanian team. in spite of language barriers, they found ways to express their common will and ideal for strengthening the friendship between the peoples and sportsmen of china and romania through facial expressions and gestures.

although the 1974 international middle school football tournament has ended, the friendship fostered by the chinese players and the austrian people and players of various countries during the tournament remains imprinted in their hearts.

TERRITORIAL WATERS

Third UN Conference on Law of Sea General Debate Conferences

(NCNA-English Caracas, Jul. 4, 1974)

at the plenary meeting of the third u.n. conference on the law of the sea today, representatives of many small and medium-sized countries continued to voice their stand demanding a complete change of the regime of the old law of the sea on the basis that maritime hegemony must give way to the establishment of a just and reasonable new law of the sea. the trick of verbal "recognition" to a 200-mile economic zone played by the superpowers while actually defending maritime hegemony was mercilessly exposed at the meeting.

leader of the uruguayan delegation julio cesar lupinacci pointed out in his speech that the juridicial ordinance cooked up by the maritime powers to suit their own interests should give way to one that was democratically worked out.

he said, "some powers are interested in reducing the sovereign areas of the coastal countries to narrow margins to the benefit of their economic, political and strategic interests in open collision with the legitimate rights and interests of the developing countries. these powers, in an apparent flexible and conciliatory attitude, indicate their adherence to an economic zone or a patrimonial sea beyond a territorial sea of 12 miles. but they transform this zone into an empty formula in which there only remains certain preferential rights for the coastal countries to exploit the resources or even some resources. the delegation of uruguay considers such a proposal unacceptable."

he reiterated uruguay's position on the 200-mile maritime rights and indicated that uruguay stands for a plurality of regimes of territorial sea. he said that according to this thesis, a coastal country has the right to determine, in the light of the concrete conditions in given regions, the breadth of its maritime sovereign zone within limits not exceeding 200 miles measured from the applicable base lines.

fernando zegers santa cruz, leader of the chilean delegation said in his speech: "the proclamation of the jurisdiction of 200 miles has for the first time aroused people's attention to the injustice and anachronism of an unlimited exercise of freedom of the high seas, under whose protection a few countries divide the riches of all the oceans."

he said that chile was the first state to declare the 200-mile jurisdiction. together with ecuador and peru, it has for a long time defended this thesis which has today "become the central basis for international negotiation".

on the drafting of the new law of the sea he said that it "should not copy down page for page the present international customs but should note down the new political, scientific and technical reality and express the ideal of international social justice.

referring to the question of the non-coastal states, the chilean representative supported the principle of free access to and from the seas by land-locked states and recognized their fishing rights in neighbouring countries.

foreign minister alejandro montiel arguello, chief of the nicaraguan delegation, said that his country supports the concept of establishing economic zones up to 200 nautical miles, and the rights of the coastal countries to exploit the resources there. he also stressed the importance of safeguarding national sovereignty.

ratu david toganivalu, minister without portfolio of fiji, said in his speech: "the archipelagic states seek to establish in conventional form what has always been regarded as theirs by tradition and custom" and "to preserve our inherent right over the resources within the waters that surround our island group".

he stressed: "foreign vessels must refrain from any acts which may be prejudicial to the peace, good order and security of the archipelagic state nor must they perform acts which may impinge upon the territorial sovereignty or political independence of the archipelagic state contrary to the charter of the united nations. the passing vessel must also observe the applicable rules relating to safety of navigation and prevention of pollution in the archipelagic waters."

he said that fiji is vitally concerned in the development of its fishing industry. "one of the difficulties that it has encountered in trying to develop a viable local fishing

industry is the fact that fiji vessels must compete with foreign-owned distant-water fishing fleets which use the sea within and around the fiji archipelago for the large scale taking of fish."

he held that the fishery resources of the waters within, and adjacent to, the archipelago are effectively managed so as to ensure against over-exploitation. he said that the delegation of fiji fully supports the proposal for a territorial sea of 12 miles and for an economic zone extending for 200 miles.

leader of the delegation of the yemen arab republic hussein al-hubaishi declared that his country is dissatisfied with the present regime of the law of the sea. he pointed out that the third world countries' use of the ocean has been very limited in the past, and the rights of the coastal countries had not received sufficient attention. "it is therefore necessary to accord full control and jurisdiction to coastal states in such regions over the uses and enjoyment of the ocean space in these areas," he added.

referring to the regulation of passages through straits, he stressed that to ensure the political and security interests and the legitimate needs of the coastal countries, what is required is to work out one which would permit the smooth and unhampered flow of regular merchant navigation while allowing the coastal countries concerned to sufficiently and reasonably regulate such traffic within the concept of innocent passage.

hussein al-hubaishi called for the admission of the national liberation movements to the conference.

mamdouh azzam, representative of the league of arab states stressed that the league and all its member states are determined to contribute to the success of the conference in establishing a new legal order for the sea based on equity and justice.

he attached great importance to the question of inviting the palestine liberation organisation to participate in this conference in its capacity of legitimate representative of the palestinian people. he said, the league of arab states also strongly supports the participation in this conference of all the other liberation movements recognized by regional organisations. "it is only just and equitable to allow all the liberation movements struggling for their legitimate rights and aspirations to participate in the formulation of the new regime of the sea", he stressed.

david ennals, british minister of state for foreign and commonwealth affairs, stated in his speech that britain "is ready to discuss" the concept of an economic zone of 200 miles as a measure of progressive development of international law, but "remains firmly opposed to individual states extending their fishery limits unilaterally" and supports "the freedom of navigation".

he admitted that the control of the earth's resources is unevenly divided between the rich and the poor -- "the really rich are getting richer and the really poor are getting poorer."

he maintained that it is imperative "to face the prospect of open confrontation on the high seas" and "devise equitable methods for controlling and sharing" resources in the deep ocean floor. he said: "these resources must be used for the benefit of every member, and not just one section, of the international community."

representatives of czechoslovakia, cuba and poland also spoke at today's meeting. the conference, which will be adjourned tomorrow, will resume the general debate on july 8.

Deceptive Tricks of Soviet Union at Caracas Conference

(NCNA-English Peking, Jul. 5, 1974)

at the beginning of the general debate at the third u.n. conference on the law of the sea, leader of the soviet delegation i.k. kolosovsky, posing as a "friend" of the developing nations, prated about "consistent" soviet "support" for the anti-imperialist, anti-colonialist struggle of the peoples. he hypocritically declared that in solving problems on the law of the sea the interests of all developing countries should be "taken into account." he even put on airs as if he would "recognize" the 200-mile economic zone. but people entertained doubts about the "sweet-sounding" tunes of soviet social-imperialism that has been obstinately opposed to the maritime sovereignty of the third world countries. a cursory analysis will reveal that this was its usual trick of deception. an asian delegate hit the nail on the head when he pointed out that the fundamental position of the soviet union had not changed.

in order to extricate themselves from isolation in the face of the raging struggle of the numerous nations against superpowers' hegemony, the soviet revisionists had to give verbal "recognition" of the claim for a 200-mile economic zone. the soviet revisionist delegate claimed that the future law of the sea "can include the recognition of the right of the coastal countries to establish an economic zone up to 200 miles." but at the same time they proposed many restrictions and preconditions. the change of tactics proves that soviet revisionism is the most cunning enemy of the third world countries and peoples and reveals its weak nature at the same time.

first of all, like speculators striking big bargains, the soviet revisionists blustered that all parties concerned in the rectification of the old law of the sea must "reach agreement simultaneously" on "the acceptable solutions to all the most important issues on the law of the sea". clearly, the soviet revisionists are trying to use their false recognition of the 200-mile economic zone as bait, to dupe the third world countries into accepting the soviet one sided views and making concessions on other issues in relation to the law of the sea including the breadth of the territorial sea and the passage of straits at the expense of their state sovereignty and national economic interests. what the soviet revisionists are most concerned about is "the free passage" of straits by "all ships". people must pay serious attention to and guard against this despicable conspiracy.

it was not without reason that the soviet delegate talked glibly about the "freedom of international navigation" and "freedom of the high seas". under the signboard of "deep concern" for the development of international trade he feverishly advocated "the free passage" by "all ships" of the straits adjacent to the high seas and for international navigation, which in fact means "the free passage" of straits within the territorial waters of other countries. he babbled that "traditional criteria for the free passage by all ships through such straits has taken shape" and that this criteria conformed to "the interests" of "all countries". as a matter of fact, what he called "freedom of international navigation" is a "freedom" for superpowers to contend for maritime hegemony and engage in aggression and expansion, and therefore has nothing in common with the aspirations of third world nations and other countries to develop normal marine navigation. to put it bluntly, the soviet call for "free passage" of straits by "all ships" is to insist that its own warships and nuclear submarines ply at will the territorial seas of other countries and pass without check straits under the jurisdiction of other nations so as to lord it over on the oceans of the world and threaten the peace and security of all countries.

secondly, the soviet revisionists have also put forward a premise that should "a 200-mile economic zone" be included in "the future convention on the law of the sea", the following term must be put in as well: as coastal countries are unable to catch "hundred per cent" of the fish that can be caught in their economic zones, they "should" give foreign fishing boats "the right" to fish in those zones "on the basis of indiscrimination" so as to "take into consideration the legitimate interests of all other nations"; otherwise they will have to be held responsible for the consequences of "useless death of fish". this is actually refurbished version of the arbitrary proposal the soviet revisionism submitted to the u.n. sea-bed committee to the effect that "priority" of fishing should only be given to the coastal countries. flaunting the banner of giving "priority" to coastal nations for fishing in their 200-mile economic zones, the soviet

union is actually granting itself the right to intrude into the territorial seas and zones under the jurisdiction of other countries to wantonly plunder their fishery resources. the soviet revisionist act of restricting in every possible way the maritime sovereignty of the broad sections of coastal countries has emasculated the very essence of the stand for a 200-mile exclusive economic zone. this shows that its readiness to "recognize" "the right of coastal states to establish an economic zone extending to a breadth of 200 miles" is an absolute lie.

disguising himself as a victim, the soviet representative asserted that the 200-mile economic zone would inflict "heavy losses" on soviet fishery. this is a self-confession of the soviet union of its crime in illegally fishing in the waters of the third world for a long period in the past. in the last ten years, the catches by soviet revisionism, this fishing despot, in the waters of asian, african, latin american and other countries accounted for three-fourths of its total catches. its outer-sea and distant water catches made up for 88 per cent of its total catches in 1972. the indiscriminate fishing by soviet revisionism has resulted in the exhaustion of fishery resources in a number of areas and the almost extinction of some of the species. today, this pirate still dreams of playing the tyrant at sea by depriving other countries of their right to defend their legitimate interests. this is another ugly show put up by soviet revisionism in clinging to its policy of hegemonic expansion.

in addition, the soviet revisionist representative repeated the boring cliche of sham detente, advertized again and again the principles of the old law of the sea based on colonialism, imperialism and hegemonism and kept on peddling the rubbish of "consensus", which in fact means that the superpowers have the right to control the conference through veto against the majority, in an attempt to impose the will of the soviet union on the conference and thus push ahead with its maritime hegemonism.

the soviet revisionist representative blustered at the meeting, but he could not conceal the predicament of "flowers fall off, do what one may" this superpower is in. when the third world countries are uniting more and more vigorously to oppose hegemonism, soviet revisionism is more and more revealing itself as social-imperialism and finding itself more and more isolated. during the debate on the rules of procedure at the current conference, soviet revisionism's ambitious proposal of maintaining an actual veto was again turned down. whatever tricks it may play in the future on the question of the sea, it can never check the victorious advance of the third world countries in their struggle of safeguarding state sovereignty and economic interests and opposing maritime hegemonism of the superpowers.

COMMENTS OF RELATIONSHIP BETWEEN WESTERN EUROPEAN AND ARAB COUNTRIES

Jen-min Jih-pao Comments on Relationship between West European and Arab Countries

(NCNA-English Peking, Jul. 4, 1974)

the "people's daily" today published a signed article entitled "remarkable development" commenting on the changes of relationship between the west european and arab countries.

the article says: "not long ago, the foreign ministers' meeting of the nine common market countries unanimously agreed to start a 'dialogue' with the 20 arab countries with a view to exploring the possibilities of further development of the economic, technical and other ties between the two sides. this is a remarkable event in the development of the relationship between the west european and arab countries."

the article refers to the arab countries' use of oil as a weapon to bring about changes in the relationship between the west european and arab countries after the middle east war last october.

on the middle east question, the article points o the west european countries have adopted a non-cooperative stand in regard to the u.s. policy of support for israeli zionism. the nine common market countries unanimously declared that israel must "put an end to the territorial occupation which it has maintained since the conflict of 1967" and "the legitimate rights of the palestinians must be taken into account".

it continues, "over 80 per cent of the oil the west european countries need come from the middle east. the intensified rivalry in the middle east between the two superpowers, the soviet union and the united states, made them realize that to follow a superpower completely would seriously jeopardize their oil supply. on the other hand, it would be much more profitable to get rid of the control by the oil companies of the big powers, maintain an independent position and make direct dealings with the arab countries."

after dwelling on the efforts of france, britain, west germany, italy and other countries to make bilateral oil deals and develop economic relations with oil-producing countries in the middle east, the article points out, "indications show that the west european countries are strengthening their economic ties with the arab countries".

"the west european countries want both the middle east oil supply and a say on the middle east affairs. that is why they are all the more dissatisfied with the hegemonism and power politics pursued by the two superpowers in the middle east. the two superpowers' contention and collusion with each other in the middle east have not only sharpened their contradictions with the arab countries, but also affect

the interests of the west european countries, thus strengthening the latters' desire to develop a new relationship with the arab countries," it adds.

as one of the biggest international exploiters, the article says, the soviet revisionists are trying their best to control and plunder the middle east oil under the guise of economic, technical and military "aid". the amount of crude oil they grab from the middle east is increasing year by year.

the western countries are worried about the fact that if the soviet revisionists had control of the oil-producing middle east area and oil pipelines in the gulf area, they would have dominated the oil supply route to europe. the west european countries are naturally unwilling to accept such a position, the article notes.

"the soviet revisionists are expert at buying cheap and selling dear", the article continues. "by purchasing oil from a middle east country and selling it instantly to west europe, they earned a sum several times more than they paid. their resale of natural gas of a middle east country at a price five times the purchase money yielded a profit of no less than 300 per cent. to be sure, the west european countries would rather negotiate a deal directly with the arab countries than to allow themselves to be exploited by the soviet revisionists."

the article points out that through bilateral transactions, france, britain and west germany have sold arms to arab countries in exchange for their oil. the two superpowers, which have hitherto monopolized arms supplies to the middle east, were greatly enraged.

"'dialogues' between the west european and arab countries are an outcome of the united struggle of the arab countries and peoples in the fourth middle east war, as well as a sequel to the aggression, plunder, intervention and bullying of the smaller nations by the two superpowers. such a development, however, will not be plain sailing, for the two superpowers, particularly the soviet revisionists, will not take their defeat lying down, but will try their utmost to turn the tide. moreover, it must be noted that the west european countries must follow the principles of equality and mutual benefit before they can further develop their mutual relations with arab countries in the economic, technological and cultural spheres," the article concludes.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

July 18, 1974 No. 5656

****
* NATIONAL *
****

CRITICISM OF "BENEVOLENT GOVERNMENT"

A Sharp Weapon for the Criticism of "Benevolent Government"

- a study of "On the People's Democratic Dictatorship"

by

Cheng Hsi (鄭曦) of Peking University

(Peking Jen-min Jih-pao, June 30, 1974)

After the victory of our new democratic revolution, there had all along been a heated struggle between the two classes and the two lines about what kind of state and political power should be established after all to replace the overthrown dynasty of the Chiang family. A most definite answer to this fundamental question of the revolution was provided by Chairman Mao in his "On the People's Democratic Dictatorship" published on the eve of the founding of the new China. He clearly pointed out, "To sum up our experience and concentrate it into one point, it is: the people's democratic dictatorship under the leadership of the working class (through the Communist Party) and based upon the alliance of workers and peasants. This dictatorship must unite as one with the international revolutionary forces. This is our formula, our principal experience, our main program."

All class enemies at home and abroad mortally feared and bitterly hated the proletarian dictatorship. They brought out the doctrines of Confucius and Mencius in a sweeping attack against our people's democratic dictatorship and slanderously accused us of "dictatorship" and "lack of benevolence." In this article, Chairman Mao used the Marxist-Leninist theory of proletarian dictatorship to sum up the historical experience of the Chinese people in over 100 years and especially in the 28 years since our Party led the Chinese people to carry out the new democratic revolution. He thoroughly repudiated the class enemy's shameless slanders against the

people's democratic dictatorship, criticized Confucius and Mencius' "benevolent government," and profoundly discussed the necessity and importance in founding the people's democratic dictatorship.

This brilliant article "On the People's Democratic Dictatorship" is also a programmatic document for consolidating and strengthening the proletarian dictatorship after founding of the new China. It closely associates the criticism of Confucius with the consolidation of the proletarian dictatorship, and is our powerful ideological weapon for opposing and preventing revisionism.

Marxism-Leninism tells us, "The state is a product and manifestation of irreconcilable class antagonisms." From the first day of its birth, the state is an apparatus for upholding the "order" of the ruling class for suppressing the resistance of antagonistic classes and for one class to oppress another. For all times and for all countries, there has never been any state "standing above classes," and there has never been any "benevolent" government. Chairman Mao profoundly points out, "The state apparatus, including the army, the police and the courts, is the instrument by which one class oppresses another. It is an instrument for the oppression of antagonistic classes; it is violence and not 'benevolence'." The question lies not in whether or not to apply violence to the antagonistic classes but the nature of violence. In history it is either the application of revolutionary violence by the progressive class to the reactionary class or the application of counter-revolutionary violence by the reactionary class to the progressive class. The reason that the reactionary ruling classes have to cover up the class essence of the dictatorship of the exploiting classes and advocate "rule by virtue" and "benevolent government" and other lies is that their dictatorship is the dictatorship of a few reactionary exploiters on the decline that make up a very small minority of the population over the broad masses and they dare not tell the truth. As Chairman Mao has pointed out, the imperialist and reactionary "counter-revolutionary cause, though in operation every day, is always verbally or in official documents full of benevolence, righteousness, and virtue or bears some touch of benevolence, righteousness, and virtue but never speaks the truth."

Confucius, Mencius and their ilk, spokesmen for the reactionary slave-owner class on the decline in the periods of Spring and Autumn Annals and Warring States, who were engaged in counter-revolutionary business all the time, always gave lip service to benevolence, righteousness and virtue. Confucius' publicity of "he who excises government by means of his virtue" ("Wei Chang" in Confucian Analects) and Mencius' publicity of "....without a benevolent government, could not secure the tranquil order of the empire" ("Li Lou Part I" in Works of Mencius) were aimed at making the Chou"rites" for upholding the rule of the slave owners guide all words and deeds of people so as to uphold or restore the slavery system.

In the two-line struggle between the slave-owner class on the decline and the newly emerging landlord class, the Legalists who took the stand of the new emerging landlord class at the time clearly put forward "rule

of law" as their political program for political reforms and against restoration. Shang Yang called for "the introduction of law to put the state in order." ("Shen-fa" in Records of Lord Shang) Hsün K'uang and Han Fei called for "clarifying the legal system." ("Shih-hsieh" in Works of Philosopher Han Fei) They openly suggested the replacement of the "rule of propriety" of the declining slave-owner class with the "rule of law" of the newly emerging landlord class. In essence, they called for political reforms and the replacement of the dictatorship of the slave-owner class on the decline with the dictatorship of the newly emerging landlord class. They exposed that the object of "benevolent government" advocated by the Confucian school was to "upset peace and order in the current world" ("Ministers Practicing Treachery, Plunder and Regicide" in Works of Philosopher Han Fei) and looked upon the advocacy for "benevolent government" as something for "downgrading the sovereign and endangering the state" to bring about the fall of the state. ("On Suspicion" in Works of Philosopher Han Fei) It was held that if these reactionary Confucianists were allowed to dominate the government, the political power of the newly emerging landlord class would be sabotaged. ("Five Kinds of Moths" in Works of Philosopher Han Fei: "If the court is filled with those who eulogize the ancient kings and preach benevolence and righteousness, the government cannot avoid from being thrown into disarray.") It was suggested that people of this kind should be got rid of like "insects" and "moths." Their "rule of law" was mainly for dealing a blow to the reactionary slave-owner class on the decline, and had an important progressive role to play in history. Of course, their "rule of law" also included the suppression of the laboring people, and this was dictated by the nature of the exploiting classes. Because Ch'in Shih Huang carried out the Legalist line and dealt blows to the sabotage and harassment of the slave-owning aristocracy in various fields, he founded a unified state under the dictatorship of the feudal landlord class with power vested in the central government and did a great service to history.

Confucius, Mencius and their ilk vigorously advocated "rule by virtue" and "benevolent government" as if they were opposed to violence, penalty and killing. In fact, they were not above violence, penalty and killing. Those who failed to act according to the rites of Chou, disobeyed their rule, opposed and wrecked the order and interests of the slave-owner class were rigorously suppressed. ("Where no change follows transformation, guidance is disobeyed, rites are flouted and conventions are not complied with penalty, is called." -- "Penal Code" in Kung-tzu) Confucius who vociferously cried that "the virtuous man loves others" never showed any love for the slaves or the newly emerging landlord class. He loved only a handful of the reactionary slave-owning aristocrats on the decline, but was extremely hostile toward the laboring people. Behind his high-sounding words, "the virtuous man loves others," there was hidden a cruel and wicked face. When the rulers of the State of Cheng applied violence to suppressing uprisings, he burst into applause and shouted, "Jolly good!" Not long after he "assumed office" in the State of Lu, he killed reformist Shao Cheng Mao.

Though not "in office," Mencius who advocated "rule by virtue" cursed with set teeth the Legalists who represented the newly emerging landlord class as "corrupt officials under tyrants" and clamored for their punishment by death. Therefore, the "benevolent government" advocated by Confucius and Mencius was a man-eating government through and through, a man-slaughtering government and a government seeking restoration. To describe the state which was the tool of class oppression as something "kindly" and as "benevolent government" was nothing but deceptive balderdash!

To maintain their reactionary rule, the reactionary ruling classes in history always linked the ideological deception of the masses of the people with violent suppression. This was what was called "virtue and propriety as the basis of government and education and punishment as something for serving government and education." ("Ming-li-shu" in T'ang-lü-shu-i 唐律疏义·名例疏) Its aim was to make the people docilely submit to their exploitation and oppression through deceptive and violent means. If the masses of people dared to rise in revolt, then it was necessary "to use arms and troops to give large-scale punishment" and to adopt the tactics of military suppression. Which of the reactionary rulers did not practice the sanguinary suppression of peasant uprisings with so-called "troops of benevolence and righteousness?" To uphold his feudal-comprador fascist dictatorship, did not dictator and public enemy Chiang Kai-shek also falsely call his counter-revolutionary "encirclement and suppression" of the revolutionary bases as the "practice of benevolence"? From Confucius to Chiang Kai-shek, the reactionary rulers through all ages in over 2,000 years all played up "benevolent government" and "enlightened rule." But which of them did not practice counter-revolutionary tyranny toward the broad masses of the people?

Contrary to all reactionary ruling classes, the proletariat and its political party have never concealed their own viewpoints. They openly declare that toward the class enemy, they "suppress them, allow them only to behave themselves and not to be unruly in word or deed. If they speak or act in an unruly way, they will be promptly stopped and punished." The proletariat must therefore persist in and consolidate the proletarian dictatorship. This is because in the whole historical period of socialism there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration and there is the threat of subversion and aggression by imperialism and social imperialism. The toppled landlord and bourgeois classes and all reactionaries are never reconciled to their own defeat. They are bound to put up a last-ditch struggle against the proletariat and carry out sabotage and harassment in the political, economic and ideological fields in a vain attempt to restore their lost "paradise" and restore the old order. If the proletariat pays no attention to the sabotage and harassment of the class enemies at home and abroad and does not firmly suppress them, it not only will be unable to realize a communist society, eradicate classes and exploitation, and accomplissh its own great historic mission but also will forfeit the fruits of victory already achieved.

Liu Shao-ch'i, Lin Piao and a handful of agents of the landlord and bourgeois classes within the Communist Party stepped into the shoes of the reactionary ruling classes in history, rabidly advocated the doctrines of Confucius and Mencius, openly flew the tattered banner of "benevolent government" of Confucius and Mencius, and maliciously attacked the proletarian dictatorship in a vain attempt to alter the Party's basic line and policies for the whole historical period of socialism, subvert the proletarian dictatorship, restore capitalism and drag the Chinese society backward. This showed that by taking the reactionary stand of insisting on retrogression and on restoration, they were the true disciples of Confucius and Mencius.

In 1949, shortly after the publication of Chairman Mao's "On the People's Democratic Dictatorship," the renegade, hidden traitor and scab Liu Shao-ch'i who consistently worshipped Confucius, vigorously aired the opposite view. In his sinister "Self-Cultivation" published in August 1949 to publicize the doctrines of Confucius and Mencius, he made no mention at all of the proletarian dictatorship, the most fundamental thing of Marxism. When citing quotations from Lenin, he even cut out so important a sentence as "the dictatorship of the proletariat is essential." Conversely, Liu Shao-ch'i repeatedly urged us to adopt the "doctrine of forbearance" toward the class enemy, "not to do to others what we don't want done to ourselves" and to "repay injury with kindness." These so-called "repay injury with kindness" and "don't do to others what we don't want done to ourselves" were all extremely hypocritical and reactionary fallacies picked up from Confucius. In class society, between antagonistic classes, there is basically no "don't do to others what we don't want done to ourselves" and there can only be "Do to others what we don't want done to ourselves" or "Do to others what they don't want done to them." Imperialism and its running dog Kuomintang reactionary clique did "not want" to be toppled, but only by toppling their reactionary rule could the Chinese people win liberation. The class enemy did 'not want" to be toppled, but only by toppling the class enemy and persisting in the dictatorship of the proletariat could we put an end to its sabotage and harassment and guard against capitalist restoration. Toward the class enemy, we must "deal with the imperialists and their running dogs, the Chiang Kai-shek reactionaries as they deal with us." Liu Shao-ch'i peddled these contrabands of Confucius. This served precisely to expose the wolfish ambitions of this renegade, hidden traitor and scab in promoting revisionism in a vain attempt to topple the proletarian dictatorship.

The renegade and traitor Lin Piao was a faithful disciple of Confucius. To attain his vicious aim of usurping Party leadership, seizing power and restoring capitalism, he hid in a dark corner to collect in a big way the reactionary utterances of Confucius and Mencius. He publicized Confucius' "virtue," "benevolence and righteousness" and "loyalty and forbearance" and frenziedly and viciously cursed the proletarian dictatorship as "dictatorial" and "tyrannical." These shameless slanders from Lin Piao had long ago been heard by us from the reactionaries at home and abroad, and the great leader Chairman Mao had smashed them to smithereens in "On the People's Democratic Dictatorship." Because the class enemies brought

out Confucius and Mencius' "benevolent government" to attack the proletarian dictatorship, Chairman Mao categorically replied, "'You are not benevolent!' Quite so. We definitely do not apply a policy of benevolence to the reactionaries and toward the reactionary activities of the reactionary classes. Our policy of benevolence is applied only within the ranks of the people, not beyond them to the reactionaries or to the reactionary activities of reactionary classes."

Over which class should dictatorship be exercised and toward which class should democracy be practiced is a hallmark that determines the class nature of a political power. Chairman Mao once said, "The combination of these two aspects, democracy for the people and dictatorship over the reactionaries, is the people's democratic dictatorship." Failure to exercise effective dictatorship over the class enemy cannot guarantee the assertion of the rights of the people's democracy and cannot guarantee the smooth progress of socialist revolution and socialist construction. Meanwhile, in the absence of a comprehensive people's democracy, the proletarian dictatorship cannot be consolidated. Therefore in order to persist in proletarian dictatorship, we must persist in the practice of democracy among the people and dictatorship over the people's enemy.

Lin Piao attacked the proletarian dictatorship as "dictatorial" and "tyrannical" because he vainly attempted to alter the class essence of the proletarian dictatorship. In the plan for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'," he, on the one hand, air grievances for the toppled class enemies and called for "granting political emancipation with exception" to them. On the other hand, he rabidly clamored for the practice of counter-revolutionary violence toward the revolutionary people by fair means or foul and even sought to assassinate our great leader Chairman Mao by the vilest means. The facts showed that Lin Piao, like Confucius, actually wanted to kill people behind his clamor for "benevolent government." In a word, he attempted to go against the tide of history, subvert the proletarian dictatorship and restore the fascist dictatorship of the big landlords and the big bourgeoisie.

Lin Piao made use of the past to denounce the present, abused Ch'in Shih Huang and attacked the proletarian dictatorship. This could only show that he was a shameless renegade to Marxism and a ferocious enemy of the proletariat. In "On the People's Democratic Dictatorship," Chairman Mao pointed out, "The foreign reactionaries who accuse us of practicing 'dictatorship' or 'totalitarianism' are the very persons who practice it. They practice the dictatorship or totalitarianism of one class, the bourgeoisie, over the proletariat and the rest of the people." This is also entirely applicable to the renegade and traitor Lin Piao. The vicious aim of Lin Piao in advocating "benevolent government" and maliciously vilifying the proletarian dictatorship was nothing but to act according to Confucius' reactionary idea of "reviving the states that are extinct, restore families whose line of succession has been broken and call to office those who have fallen into obscurity." This was to "revive" the semi-feudal and semi-colonial old China toppled by the Chinese people, "restore" the "line of succession" of the landlord and bourgeois classes that oppressed and

exploited the laboring people and "call back to office" all freaks and monsters including those qustlings and traitors like Wang Ming in a vain attempt to establish a fascist dynasty of the Lin family under the wings of the Soviet revisionist new Tsar and practice dictatorship and totalitarianism over the broad masses of laboring people.

The facts of class struggle once again show that so long as there are classes and imperialism, the overall dictatorship of the proletariat cannot be weakened but should be strengthened. Otherwise, the political power of the proletariat will be toppled by the reactionaries at home and abroad, the reactionaries at home and abroad will restore capitalism in China and the revolutionary people will suffer. The dictatorship of the proletariat "is to the people in triumph something like clothing and food that cannot for a minute be separated from us," "a magic weapon for self-protection and a heirloom." Therefore, we must further consolidate and strengthen the proletarian dictatorship. The reactionaries at home and abroad and the chieftains of the opportunist line within their opposition to the proletarian revolution and the proletarian dictatorship. Therefore, to promote Marxism-Leninism and oppose revisionism and to consolidate the proletarian dictatorship and guard against capitalism, we must thoroughly criticize the doctrines of Confucius and Mencius. Without criticizing Confucius, we cannot be thorough in the criticism of Lin Piao, cannot be thorough in opposing Marxism and cannot find a guarantee for the prevention of revisionism. We must adhere to Marxism-Leninism-Mao Tse-tung's thought in the criticism of Lin Piao and Confucius and consolidate and strengthen the proletarian dictatorship. "We can fully rely on the weapon of the people's democratic dictatorship, unite the people throughout the country, the reactionaries excepted," follow Chairman Mao's revolutionary line and carry through to the end the continuous revolution under the proletarian dictatorship!

* * *

REVOLUTION IN EDUCATION

What Yardstick Should Be Used To Gauge the Students

by

the Party branch of the Yühung Primary School of Hsikang ch'ü, Luta municipality, Liaoning Province

(Peking Jen-min Jih-pao, June 9, 1974)

A Debate Aroused by a Citation

One afternoon in August last year, 6th grade student Ch'ü Yen-hsiang of our school on his way home from school picked up a knapsack containing over ¥200 in cash, some bills and other articles. He failed to locate its owner and sent the knapsack with its contents to the branch police station. The school cited his deed in good time. The workers propaganda team stationed at the school suggested that the Red Guard Corps of the school admit him to the Red Guard organization. Not long afterward, the revolutionary committee of the Hsikang ch'ü issued a notification citing him. The teachers and students of the whole ch'ü were called upon to learn from him.

This matter aroused a debate among the teachers. Some teachers said, "Ch'ü Yen-hsiang is worthy of being emulated by everyone in his spirit of returning things picked up and his high consciousness and his good conduct." But some other teachers said, "Ch'ü Yen-hsiang is not the best student in terms of scholastic achievement and is not worth being cited." Ch'ü Yen-hsiang's class mistress had three worries weighing on her mind: One of them was the admission of Ch'ü Yen-hsiang to the Red Guard Corps. The class mistress said, "During the morning period for private study, he is fond of talking. During class, he is fond of doing naughty things. If after he is made a Red Guard, he takes the lead in being talkative, then I just can't go on with my class." Another worry of hers was the school's citing him. She said, "With the school citing him, he might run further afoul of disciple during class. If the teacher of the section should report on him, what I as class mistress would have to say?" Still another worry was his being cited in a ch'ü-wide notification. She said, "If Ch'ü Yen-hsiang should undergo some ideological fluctuations and make a poor showing in some other respects, how could I excuse myself?"

In the process of making a penetrating study of the documents of the National Party Congress, we aroused the teachers of the whole school to re-study Chairman Mao's directives on the revolution in education and to associate the reality of the revolution in education of our school with Ch'ü Yen-hsiang as a typical example in unfolding a big debate, "What yardstick should be used to gauge the students." Through the debate, the question of right and wrong was clarified. The teachers' consciousness in implementing Chairman Mao's proletarian line in education was considerably raised.

Yardsticks Vary with Different Views

Whether or not Ch'ü Yen-hsiang should be cited was a question involving what kind of yardstick was used to gauge the student. Those who considered that Ch'ü Yen-hsiang was unworthy of being cited could do nothing more than to say that his "scholastic performance is not good enough" and that he was "not well disciplined." Was this view correct or not? Everyone set forth facts and reasoned things out. A heated debate unfolded.

How did Ch'ü Yen-hsiang perform in his study? One view was that "For his three or four marks obtained, he could not be considered a good student." Old teacher P'an who taught politics said, "A good or bad showing in study cannot be judged just by marks, but should mainly be judged by one's ability to analyze and solve problems." She pointed out that at ordinary times, Ch'ü Yen-hsiang was interested in important affairs at home and abroad and was good at making use of his brain to analyze problems. He was capable of giving correct answers to many questions asked by the teachers. Some other teachers cited many examples of Ch'ü Yen-hsiang showing initiative in study. After class, he seriously studied the Selected Works of Mao Tse-tung, and had gone through the first volume. He also constantly read such revolutionary works of literature and art as "Bright Sunny Skies," "Red Cherries on the Battlefield," "8th Route Little Hero," etc. He also paid attention to the lessons stiuplated by the school but did not set great store by the marks obtained. Once, he obtained 5 marks in a dictation test in new characters. When the corrected paper came back, he found he had written one wrong character. He took the initiative to ask the teacher to change the 5 marks to 4. Some people asked why he should do so? He said, "One must be down-to-earth in study."

The facts showed that Ch'ü Yen-hsiang was spontaneous and active in study. However, some of our comrades always take marks as the only yardstick. This is a manifestation of the remnant pernicious influence of the revisionist line in education represented by "intellectual culture first" and "marks in command" not having been eliminated.

The class mistress had "three worries" weighing on her mind mainly because she thought that he had not fully lived up to the "5 rules" of the class. It turned out that in front of the classroom of this class there was hung a blackboard on which a teacher had scribbled 5 rules of discipline which forbade students to talk during the morning period of private study and during class, to "do naughty things," etc. With these five rules taken as a basis, a red banner was awarded every week and every month. The one who won the greatest number of red banners was considered the best student. Regarding this matter, some teachers thought that it was right for the teacher to set these requirements and that Ch'ü Yen-hsiang was not a good student because he was fond of talking and doing "naughty things" in class. Some said, "To depend on these five rules to appraise whether a student is good or bad would deviate from Chairman Mao's revolutionary line, because the evaluation of a student must first be based on his behavior when confronted by major issues of right and wrong."

During the debate, we made an investigation and analysis of the circumstances under which Ch'ü Yen-hsiang "failed to observe discipline." Ch'ü Yen-hsiang was generally "fond of talking" in class under three kinds of circumstances: (1) He was over-eager to get across his view when what the teacher taught had something to do with a book or a film he had read or seen. (2) When the teacher asked a problem, he raised his hand to ask leave for giving a reply but was ignored by the teacher. So he couldn't resist letting off steam by talking to his classmates. (3) At time for private study in the morning, he often exchanged views with his classmates on the news items picked up from the broadcasts the day before.

With conditions clarified and after a discussion, everyone came to understand that it was wrong to indiscriminately denounce every youth's passion for talking and gesturing as defiance of discipline without making a concrete analysis and because of this to show disapproval for the citing of a student's advanced deeds. Revolutionary discipline is essential, but school discipline must help toward cultivating the students' initiative in conducting lively and vigorous study. We can in no way use it to uphold the "dignity of teachers and discipline" and round off the "edges" of students, to the detriment of the healthy growth of students. In the course of discussion, the class mistress also said, "Ch'ü Yen-hsiang is willing to make use of his brain and is fond of pondering over problems. Instead of affirming this and giving him encouragement and guidance, I constantly criticized and chided him. This approach is bound to dampen the initiative of the students in study."

All those present also associated their thought with another episode involving Ch'ü Yen-hsiang and further extended their debate. In the summer of last year, a person constantly pushed a bicycle around selling bivalves in the vicinity of Ch'ü Yen-hsiang's home. Ch'ü Yen-hsiang had more than once told him to leave. One day, the man selling bivalves came again. He refused to go away when told to do so. Instead he moved to another alley to sell his goods. In a burst of anger, Ch'ü Yen-hsiang and his classmates deflated the tubes of that man's bicycle. On learning this, the class mistress said in criticism, "You people have deflated the tubes of his bicycle. How could he thus make it home? You're really very naughty!" They were ordered to apologize to the man. Ch'ü Yen-hsiang voiced his opposition saying, "Instead of taking the proper course of participating in collective productive labor, he has chosen to make extra money by selling bivalves privately. He is following the capitalist road. Never would I make an apology to him!" Concerning this matter, at first, many teachers thought that Ch'ü Yen-hsiang and others were up to mischief, since things in society should be taken care of by the police station and not by the students. Later, they set this in contrast with the Party's basic line, and realized that this manifested Ch'ü Yen-hsiang and others' high awareness of class struggle and the two-line struggle. Of course, it was childish to deflate the bicycle tubes but their socialist consciousness could never be negated because of this.

Through these debates, the Party branch came to understand more and more clearly that some teachers and cadres could not adopt a correct

attitude toward Ch'ü Yen-hsiang because they had not persisted in taking the requirements set for a successor to the proletarian revolutionary cause as the yardstick used to gauge the students, but required the students to comply with the standard of "5 marks plus the traits of a sheep." In their eyes, only those students who scored five marks more often were good ones, while those who scored five marks less often were not good ones; those who heeded what the teacher taught in everything were good ones, while those who were fond of making known their views were not good ones; those who constantly revolved around them were their favorites while those who were fond of airing their views were trouble-makers. This attitude was wrong. After the debate, the class mistress remarked with a deep understanding, "To look upon the students' revolutionary spirit as 'mischievous' serves precisely to show that I am muddle-headed and am incapable of making a distinction between right and wrong. This way of doing thing cannot bring up little pace-setters in the proletarian revolution and can only bring up bourgeois 'lambs"!

Lay Hold of the Mortal Wound and Dig Deep to the Root Cause

What kind of yardstick should be used to gauge the students is, in the final analysis, a question of which line we should follow and what kind of persons we should train. For the sake of digging deep to the root cause and raising the teachers' awareness of the two-line struggle, we again organized the teachers to repeatedly study the documents of the 10th National Party Congress and the Party's basic line and to penetratingly criticize Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist lines.

At a debate meeting, a member of our Party branch said, "Because our awareness of the two-line struggle was not high, we had no adequate understanding of the influence of the revisionist line in education. We did not persist in laying hold of this fundamental question of what kind of persons we should train from the plane of the two-line struggle. Nor did we effectively criticize the manifestation and influence of the revisionist line which once led to teaching behind closed doors, assessment and selection of elite Red Guards on the basis of marks, etc. This lesson has made us realize that without thoroughly criticizing "intellectual culture first" and without eliminating the remnant pernicious influence of the revisionist line in education, the revolution in education cannot be properly conducted.

A 50-odd-year-old teacher talked on her own understanding. In the past, she thought that those students who could pass the college entrance examination had a bright future ahead while those who could not had no future. Therefore, she treated those students with a good scholastic performance like pearls and those with a poor scholastic performance with quite a different attitude. Once, in her class a student picked up a purse and handed it over to her. She thought, "Why should it be you who have picked up the purse? It's a pity that you've not performed well in study. If it were a student with a good scholastic showing who picked up the

thing, I would see to it that he was properly cited." She has now realized that she has been rather seriously affected by the influence of "intellectual culture first" and the remnant pernicious influence of "the student, having completed his learning, should apply himself to be an officer."

Still another teacher talked on her own experience. She said, "It's really very harmful to put marks in command." Two years ago, at a general school examination, she was worried about a certain student's performance at the examination and told the students of the whole class, "All of you must do well at the examination today, so that you can contribute a few marks to him." This was to say that the performance of the said student would affect the total marks of the whole class. Several other students took the hint and sent this student home. This student recalled that when he was absent from class in the past, this teacher criticized him saying, "When sitting in for an examination, why have you never come late?" He felt very upset and silently left the site of examination. Early next day, he again came to school. When he had scarcely walked up to the front of the classroom, a student whispered to him, "The examination is still underway today. What are you here for? Go home quick!" Hearing this, he walked away. As the teacher recalled this incident she burst into tears and remarked painfully, "Before the great cultural revolution, I smothered the students with 'intellectual culture first' and kept the sons and daughters of many workers and peasants from the school. Since the great cultural revolution, more sons and daughters of the workers and peasants have come to the school. Because the remnant pernicious influence of 'intellectual culture first' has not been thoroughly eliminated from my mind, I have again turned them away. That set of revisionist stuff represented by 'intellectual culture first' must be criticized penetratingly and thoroughly."

Over two months of debate has given the teachers in our school a profound course of education in the line. Many teachers have a clearer understanding of the fact that the bourgeoisie had exercised dictatorship over the proletariat on the educational front for over 17 years before the cultural revolution and the teachers are still basically bourgeois in world outlook. They have raised their consciousness in transforming their world outlook.

In the campaign to criticize Lin Piao and Confucius, the broad masses of revolutionary teachers have seriously studied works by Marx and Lenin and Chairman Mao's writings, energetically criticized Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, persisted in operating the school with open doors, used the requirements set for successors to the proletarian revolutionary cause to gauge the students, and energetically cultivated the students' ability to analyze and solve problems.

The class mistress of Ch'ü Yen-hsiang said elatedly, "Now, I have seen light." She changed her incorrect view of Ch'ü Yen-hsiang and found him especially lovable. On holidays, she led Ch'ü Yen-hsiang and other students

to the neighborhood organization to take part in the criticism of Lin Piao and Confucius and write big-character posters. In the first month after the commencement of school, she spent her spare time visiting the families of several tens of students and conducted meticulous work for the ideological education of the students.

A young teacher had worked as class mistress of the 7th class in the 6th grade for five years, but had never taken the initiative to solicit views from the students. Now, she is able to make use of her own ideas to criticize together with the students the "dignity of teachers and principles," and has taken the initiative to listen to the opinions of the students. Student Chu Hung was credited with many impressive advanced deeds. However, the class mistress was not pleased with Chu Hung's dashing and daring style, and because the latter did not score top marks, she did not keep him in mind. After the mass debate, this teacher changed his view of Chu Hung and introduced to other teachers Chu Hung's advanced deeds and his revolutionary spirit. The teachers of the whole school unanimously considered Chu Hung an elite Red Guard.

The debate on what yardstick should be used to gauge the students has brought a bumper harvest to the cadres and teachers, but the struggle is not yet over. In the penetrating campaign to criticize Lin Piao and Confucius, our Party branch must unite the broad masses of revolutionary teachers and students, vigorously criticize Lin Piao's reactionary program for imitating Confucius in "subduing one's self and returning to propriety" and the doctrines of Confucius and Mencius--the ideology of the reactionary classes on the decline, further raise the consciousness of everyone in the two-line struggle and carry out well the revolution in education.

* * *

An Important Question

(Peking Jen-min Jih-pao, June 9, 1974)

What yardstick should be used to gauge the students? This is an important question that ought to be solved in the current revolution in education.

What yardstick should be used to gauge the students means what yardstick should be used for training the students. This bears on the orientation of school-operation and on whether or not we can thoroughly implement Chairman Mao's proletarian revolutionary line. Tempered in the great proletarian cultural revolution and in the campaign to criticize Lin Piao and Confucius, the broad masses of teachers and students have raised their understanding on this question. However, some comrades still embrace certain erroneous ideas. For instance, those students credited with 5 marks in scholastic performance are regarded as "pace-setters" cherished like the apple of the eye, while those students with 3 or 4 marks are not cited with willingness, even though they have done good deeds. Those "little lambs" who are docile to the teachers are regarded as good students while those students who are fond of airing their views are regarded as "trouble-makers." This is a manifestation of inability to distinguish between right and wrong in the line.

In order to gauge a student with the proletarian yardstick, it is necessary to take into consideration his scholastic performance whether he has improved his ability to analyze and solve problems. It is even more necessary to take into consideration his awareness of class struggle and the two-line struggle and whether he has the revolutionary spirit of going against the tide. "Going against the tide is a Marxist principle." The cultivation of the revolutionary spirit of going against the tide in the students is an important measure for opposing revisionism and preventing revisionism, and an important task of proletarian education. The use of the yardstick of "5 marks plus the traits of a sheep" to train students manifests the influence of the revisionist line in education.

In the campaign to criticize Lin Piao and Confucius,the cadres and teachers of the school must deeply and thoroughly criticize Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, use Marxism-Leninism-Mao Tse-tung's thought to occupy the educational battlefront, and do a still better job in the training of successors to the revolutionary cause of the proletariat.

* * *

STRUGGLE BETWEEN CONFUCIANISM AND LEGALISM

Tientsin Railway Workers Study and Lecture on History of Struggles between Confucian and Legalist Schools

(NCNA-English Peking, July 6, 1974)

worker activists in theoretical study of the tientsin railway station broke away from superstitions, emancipated their minds and used the marxist-leninist stand, viewpoint and method to give lectures in simple and vivid language on the history of the struggles between the confucian and legalist schools and were widely acclaimed.

the "people's daily", yesterday frontpaged a news report on this with an accompanying commentary entitled "dare to think and dare to act". the commentary says: the theoretical study group of the tientsin railway station, a three-in-one combination group with workers as the backbone, has conscientiously studied the history of the struggles between the confucian and legalist schools and prepared a lecture in concise, simple and militant language that was warmly received by the workers. this is another creation by the working class, a good method for deepening the criticism of lin piao and confucius, the commentary states.

the tientsin railway station is an advanced unit in the movement to criticize lin piao and confucius. the workers cited their family histories, the history of the railway station and their personal experiences to criticize lin piao's reactionary programme which is a modern replica of the confucian precept "restrain oneself and return to the rites". in the current criticism movement, the workers raised the following questions to the station party committee: why did lin piao turn to the dead soul of confucius in his attempt to restore capitalism? why did chieftains of the opportunist lines within the party all revere confucius? members of the party committee studied relevant marxist-leninist teachings and instructions from chairman mao and the party central committee on the criticism of lin piao and confucius and came to recognize that criticism of lin piao and confucius was a political and ideological struggle in the superstructure, a struggle for the triumph of marxism over revisionism and the proletariat over the bourgeoisie. therefore, in addition to condemning the counter-revolutionary crimes of lin piao and his sworn followers, it was necessary to pull up their ideological roots. as lenin put it, "the more deeply the old soil is ploughed up by revolution, the more difficult will it be to restore the old order"; "the more varied the exploiters' attempts to uphold the old, the sooner will the proletariat learn to ferret out its enemies from their last nook and corner, to pull up the roots of their domination".

the doctrines of confucius and mencius were the reactionary ideological weapon which lin piao used for his attempt to stage a capitalist restoration. they were the theoretical foundation upon which his criminal attempt rested. for more than 2,000 years, the reactionary ruling classes tried in every way to distort the history of the struggles between the confucian and the legalist school by negating the historical role of the latter. as a result, the pernicious influence of the doctrines of confucius and m became deep-rooted and widespread. the deepening of th criticism of lin piao and confucius calls for a thoroughgoing study of the different stages of the struggles between the confucian and legalist schools over the past 2,000 years and more. it is necessary to learn from the experience of past class struggle, eliminate the pernicious influence of the doctrines of confucius and mencius and make marxism-leninism-mao tsetung thought occupy all ideological positions.

in this light, the station party committee decided to arouse the masses further to study the history of the confucianist-legalist struggles and deepen the criticism of lin piao and confucius by linking the class struggle in history with that at present.

this decision drew immediate and warm responses from the workers. some said: "we labouring people are the makers of history. who but we are most qualified for studying it?" the workers pledged themselves to do a good job of it and pluck up their courage to study and lecture on the history of the struggles between the confucian and legalist schools so as to emancipate history from the sanctum of the historian and turn it into a sharp weapon in the hands of the masses for criticizing lin piao and confucius.

a special group was set up under the leadership of the station party committee in mid-may to study and lecture on the history of the struggles between the confucian and legalist schools. it consists of three veteran workers who had bitter experiences in the old society and have a keen awareness of the struggle between the two lines, three young workers and three leading cadres including the secretary and deputy secretary of the party committee. they divided the history of the struggles between the confucian and legalist schools over the 2,600 years from the periods of spring and autumn and the warring states to the ching dynasty into three stages and set about studying them simultaneously. in the course of the study, they repeatedly consulted works by marx, engels, lenin and stalin and chairman mao's writings in order to apply dialectical-materialism and historical-materialism to a concrete analysis of the essence of the confucianist-legalist struggle and how it developed, while linking

historical experience with present-day class struggle. they also made reference to articles and material on the struggles between the two schools published in the press since the movement to criticize lin piao and confucius started and relevant works of history. in a matter of ten days, they completed the manuscript of a fairly systematic lecture on the history of the confucianist-legalist struggles and the first public presentation was made in late may.

the lecture was marked by the following salient features: one, it gave prominence to the focus and essence of the struggles between the confucian and legalist schools; two, it set aright the history which had been distorted and turned upside down by the reactionaries; and three, it linked the confucianist-legalist struggles with the current class struggle and two-line struggle, with the criticism of lin piao's crimes in trying to push the counter-revolutionary revisionist line through the use of the doctrines of confucius and mencius and his crimes in betraying the party and the state.

members of the group were scrupulous in making an appropriate assessment of the representatives of the legalist school from the historical-materialist and dialectical-materialist point of view, affirming their progressiveness while pinpointing their class and historical limitations. the lecturers also gave brief accounts of the struggles against confucianism waged by leaders of the labouring people's revolutionary uprisings such as liuhsia chih, chen sheng, wu kuang, chang chueh, tou chien-teh, huang chao, li tzu-cheng and hung hsiu-chuan. by stressing the fact that these leaders were more clear-cut in their views and more steadfast in their stand against confucianism, the lecture served to propagate the historical-materialist view that it is the slaves who are the makers of history.

in organizing theoretical workers to study and lecture on the confucianist-legalist struggles, the station party committee encouraged them to cooperate with the masses so as to bring into full play the initiative of all quarters. the first draft of the manuscript which ran to fifty or sixty thousand characters was revised six times by drawing on the ideas of the masses and was finally compressed to 20,000 characters or so, which can be delivered in about two hours. the group is continuing to canvass comments in order to improve the manuscript.

their lecture aroused great interest among the workers. the veteran workers remarked: "this has helped us see more clearly the essence of the doctrines of confucius and mencius and the reason why lin piao preached it so energetically." the young workers said: "present-day class struggle is the continuation of historical class struggle. to fulfil our

duty as the main force in the movement to criticize lin piao and confucius, we must know the history of the struggles between the confucian and legalist schools and make historical experience serve present-day class struggle." workers of various workshops swung into action. some studied the history of the confucianist-legalist struggles, others read the writings of representatives of the legalist school, still others made a critical analysis of representative confucian works. a new upsurge in the criticism of lin piao and confucius resulted.

the "people's daily" commentary points out: "facts prove that workers, peasants and soldiers are capable of using marxism to study and grasp history. it is entirely necessary and possible to emancipate the science of history from the sanctum of the historian and turn it into a sharp weapon in the hands of the masses."

the commentary says: "chairman mao teaches us: we must know 'not only the china of today but also the china of yesterday and of the day before yesterday.' present-day class struggle is the continuation of historical class struggle. the struggle between the confucian and legalist schools over the past two thousand years and more has its influence felt and continues to this day. using the marxist stand, viewpoint and method to sum up the historical experience in the struggles between the confucianist and legalist schools is of great importance to the deepening of the criticism of lin piao's counter-revolutionary revisionist line and the doctrines of confucius and mencius."

the experience of the tientsin railway station workers in lecturing on the confucian-legalist struggles has spread to the whole city. they gave a lecture on the struggles at a recent city-wide meeting. the city's worker-peasant-soldier theoretical workers and professional theoretical workers have ushered in a new high tide in the study of the history of the struggles between the confucianist and legalist schools so that the movement to criticize lin piao and confucius becomes deep-going, popularized and sustained.

RUSTICATION OF EDUCATED YOUTH

Pioneering Team on North China Mountain

(NCNA-English Huhehot, July 6, 1974)

what was three years ago a barren mountain on the eastern bank of the yellow river in the inner mongolian autonomous region is now mantled in green, with tiers of fields protected by trees against the sandstorms and irrigated by ditches. this change bears witness to the hard work of more than two hundred educated young people of mongolian, han and hui nationalities who have returned to their native villages after finishing education. the local peasants affectionately call them "the pioneers on the pheonix mountain".

several years ago, as a mass movement to learn from the tachai brigade, national pace-setter in socialist agriculture, developed in the lamawan brigade, chingshuiho county, the cadres and peasants were eagerly planning to transform the hilly area and expand farm production.

meanwhile, the young intellectuals were earnestly studying chairman mao's teaching: "we must help all our young people to understand that ours is still a very poor country, that we cannot change this situation radically in a short time, and that only through the united efforts of our younger generation and all our people, working with their own hands, can china be made strong and prosperous within a period of several decades." soon afterwards, they applied for opening up the wasteland on pheonix mountain and surrounding hills that were dotted with sand dunes and overgrown with brambles. the brigade party branch and their parents supported them.

in the spring of 1971, the party branch secretary, huang tien-tsai, and five veteran peasants led the young people up the mountain 1,600 metres above sea level.

no sooner had they pitched tents than strong gusts of wind swept the area. the tents were blown away and their luggage was buried in sand. the young people, nevertheless, wielded spades and pickaxes to reclaim the wasteland in defiance of the howling wind. party secretary huang tien-tsai, a shepherd who had suffered much in the old society at the hands of a local landlord, worked alongside the young people, going through thick and thin with them. whenever they had difficulty, he would encourage them by telling them about the heroic fight put up by the revolutionary forerunners against the enemy and about the hard-working spirit displayed by the local peasants in post-liberation days. working persistently for three years, the young people removed more than 10,000 sand

dunes, filled in over 9,000 pits and turned 135 hectares or 60 per cent of the brigade's acreage into terraced fields.

this initial success in turn fired the young people with still greater enthusiasm. with a view to conquering the sandstorms and drought and raising grain output, they set out to lift water from the yellow river down below.

the key to this project was the hewing of a 900-metre-long ditch along sheer cliff. communist youth league member wu mao-tu, with a rope around his waist, lowered himself from the verticular cliff to remove loose rocks and chisel blast holes. several others followed suit. it was in the dead of winter, but the hard-working young men were soaked with sweat and their clothes were soon covered with a layer of frost. in eight months they completed the ditch and a three-step pumping station that lifts yellow river water more than 170 metres up across the mountain side to the terraced fields.

the young people then planted 280,000 trees on the mountain slopes to form a windbreak to protect the land and began raising more sheep.

they heightened their political consciousness and increased their ability in the course of changing nature. fortyeight of them have been admitted into the communist party or the communist youth league.

during the current movement to criticize lin piao and confucius, the young people, basing themselves on their own experience, penetratingly criticize lin piao's crimes in preaching confucius' "restrain oneself and return to the rites", attacking new socialist things and slandering the young intellectuals' going to the countryside. they are determined to develop the mountain area with their own hands.

GOOD HARVESTS

East China Province Reports Good Summer Harvest

(NCNA-English Nanking, July 6, 1974)

east china's kiangsu province has gathered a good harvest of wheat, barley, broad beans and peas on about 2,334,000 hectares of land this summer. total output was 10 per cent more than that for last year.

increases were registered in all the seven administrative regions of the province. many counties, communes and brigades showed big rises in output.

summer grain output accounts for one-fourth of the annual total in this province, one of china's major producers.

in the movement to criticize lin piao and rectify the style of work and the current movement to criticize lin piao and confucius, cadres and commune members in kiangsu condemned lin piao's reactionary programme modelled after confucius' "restrain oneself and return to the rites". this greatly increased their enthusiasm in farming for the revolution.

the yangchow and nantung administrative regions in northern kiangsu deepened the education in the party's basic line and further implemented the policy of "taking agriculture as the foundation and industry as the leading factor" in developing the national economy. the commune-run industries concentrated their efforts on serving agriculture and thus helped the two regions bring about an increase of 250,000 tons in summer harvest over last year.

by summing up past experience, the cadres and commune members in kiangsu recognized that if farm output was to be increased they must first revolutionize their thinking, break with the reactionary theory that "everything is decided by heaven" and dare to struggle against the elements. therefore, they made themselves well prepared both mentally and materially against any natural disaster that might occur. when a severe drought lasting for more than 100 days hit the province after the crops were sown last autumn, all the power-driven pumping stations went into action to irrigate the cropland. where this was not enough, the commune members, like the poor and lower-middle peasants of the national pace-setting brigade of tachai, mobilized all the old-fashioned water-wheels and pails and shoulder poles to carry water to the fields. later, army worms began to attack. the commune members launched another battle and promptly checked the pest.

the widespread scientific experiment conducted in the rural areas helped popularize the best experience in raising

wheat and barley output. some production brigades and teams in the low-lying areas found ways to lower the water table, a problem that had kept down wheat output in many places in the province. their experience was popularized during the autumn sowing season last year through on-the-spot meetings and study classes or by sending veteran peasants and local agro-technicians on experience-spreading tours.

another factor contributing to the high output of wheat and barley was the introduction of new seed strains evolved by the poor and lower-middle peasants and local agronomists. many production brigades and teams gathered more than 7.5 tons a hectare from the plots sown to the new strains.

Good Summer Harvest in Szechwan, Southwest China

(NCNA-English Chengtu, July 7, 1974)

szechwan, one of china's leading grain-producing provinces, reaped an all-round good harvest on its more than 3,300,000 hectares of summer crops.

output of wheat and other grain crops rose by more than ten per cent and that of rape seeds by about five per cent, compared with last year. tobacco, bast plants and other industrial crops also increased.

many places in this southwest china province were hit by drought, water-logging, hailstorms or other natural calamities this year. but through the movement to criticize lin piao and confucius, the cadres and commune members heightened their consciousness of class struggle and the two-line struggle, strengthened their determination to farm for the revolution and increased their confidence in wresting a good harvest from these adversities.

the mienyang administrative region was hit by continuous rains during the wheat-sowing season and then by a drought this spring. the regional party and revolutionary committees called an on-the-spot meeting at hualin production brigade in chienko county, an advanced unit in learning from tachai, and popularized its experience in grasping revolution, promoting production and wresting high yields in the teeth of natural disasters. the masses followed the brigade's example and made concerted efforts to overcome the difficulties. the region's total output of summer crops was thirty per cent more than those of last year. per-hectare yield increased by twentyseven per cent.

the neichiang administrative region was hit alternately by water-logging, a long dry spell and insect pests.

in the current movement to criticize lin piao and confucius, the cadres and commune members repudiated the reactionary theory that "everything is decided by heaven" and waged a tenacious fight to defeat natural disasters. the region's 260,000 hectares of summer crops registered a sixty per cent increase in output over last year. per-hectare yield of wheat in more than half the counties of the region was around three tons.

party organizations and revolutionary committees at all levels in szechwan strengthened their leadership over agriculture. they sent large numbers of cadres to join the peasants in criticizing lin piao and confucius and to take part in productive labour and make investigations. twelve of the 13 standing committee members of the pengshui county party committee went to grassroots units. thanks to the strengthening of party leadership, the county registered a new increase in grain output this summer after achieving a 42 per cent increase in 1973 over 1972.

further steps were taken to popularize scientific farming and improve the basic conditions for agriculture. this included the expansion of irrigated acreage and terraced fields.

FISHERIES

Cultural Revolution Brings Great Changes to East China Fishing Harbor

(NCNA-English Nanking, July 7, 1974)

luszu, a fishing harbour on the yellow sea coast in east china's kiangsu province, has undergone tremendous change during the great proletarian cultural revolution.

the number of motorized junks, outfitted with radio transmitting and receiving sets, fish shoal detectors and all kinds of fishing gear, has increased more than fivefold since 1965. there are a fish processing mill, a cold storage and a shipyard. total catches last year were almost four times as big as in 1965.

at the same time, chairman mao's revolutionary line has struck its roots deep into people's minds. the fishermen and cadres have steadily raised their consciousness of class struggle and the struggle between the two lines, and their enthusiasm for socialism has soared.

luszu began to serve as a fishing harbour some 800 years ago. but, owing to the lack of sufficiently advanced

facilities, the local fishermen confined their operations to the coastal waters until recent years. as the standards of mechanization rose increasingly during the cultural revolution, they decided to explore new fishing grounds farther off. a commune-run fishing fleet ran into a storm in its first expedition but the fishermen continued the advance although they were drenched from top to toe. after several days of hard work, they finally located a new fishing ground with abundant resources where an average of five tons of croakers were netted in a single haul.

the cultural revolution has also aroused tremendous enthusiasm for socialism among the women folk who have repudiated such reactionary fallacies spread by liu shao-chi and lin piao as "women are useless" and "women are backward". many of them are working on fishing boats and more are engaged in processing, transport, fishing-net making and other such jobs. last summer, 200 women from the haihsing brigade waded through sea water under the scorching sun to pull bamboo rafts laden with good catches of jelly-fish to shore.

the local fishermen have in the course of the cultural revolution enhanced their determination to expand production by self-reliance. the haiyu brigade of the lutung commune had only four motorized junks before 1965. after repeated experiments, the fishermen succeeded in cultivating edible sea-weed and purple laver in shallow waters while raising minks on fish meal. the brigade has in addition taken steps to lower the cost of production. all this has accrued to the brigade's funds for mechanizing the fishing industry. it now owns 14 motorized junks equipped with fish shoal detectors and power-driven devices for hauling nets.

the local ship-builders have also contributed to the transformation of the harbour. the fishing boat repair shop under the harbour administration could repair only small wooden boats before the cultural revolution. with several veteran workers setting the pace, the ship-builders have turned out a number of machine tools in the cultural revolution and successfully built motorized junks, cold storage boats and net-hauling devices, gear boxes, diesel engine-driven pumps and other kinds of fishing gear.

AGRICULTURAL NEWS

Agricultural News in Brief

(NCNA-English Peking, July 6, 1974)

the chiahsing administrative region in east china's chekiang province reports a good harvest of spring cocoons this year. quality of the cocoons was better than any previous year. the silkworm breeders increased their income by 13 per cent over last year.

chekiang province is one of china's major silk cocoon producers. situated on the yangtse river delta, the chiahsing administrative region is renowned as a "country of cocoons". since liberation, especially since the beginning of the great proletarian cultural revolution, silkworm breeders there have developed sericulture by relying on the collective strength of the people's communes. a mass movement was launched last year in the whole region to rejuvenate old mulberry groves and plant new ones. in all, 90 million mulberry saplings were planted and 4,000 hectares gave high yield of mulberry leaves irrespective of drought or water-logging. as a result, output of silk cocoons hit an all time high last year.

the people's government has given vigorous support to silkworm breeding in line with the party's policy "take grain as the key link and ensure an all-round development". good strains of silkworms and advanced breeding techniques have been adopted and popularized in this region. party organizations at all levels run short-term courses every year to train sericultural technicians for people's communes and brigades while sending large numbers of professional sericulturists to give them technical guidance. there are altogether 100,000 sericultural technicians in the region.

hsuanwei county in southwest china's yunnan province has made rapid progress in pig-raising while developing grain production. output of its well-known ham has increased every year. the county now has 250,000 pigs in stock as against 170,000 in 1965, the year before the cultural revolution began, and ham output has doubled.

the commune members have given full scope to their socialist enthusiasm during the cultural revolution. in line with the principle "take grain as the key link and ensure an all-round development", they have improved farmland and built over 1,000 irrigation projects over the past few years. grain yield has increased year after year.

****
* FOREIGN RELATIONS *
****

CHINA AND ALBANIA

PLA Airforce Unit Holds Meeting Warmly Celebrating Albanian Army Day

(NCNA-English Peking, July 7, 1974)

commanders and fighters of an airforce unit of the chinese people's liberation army met this afternoon to warmly celebrate the 31st anniversary of the founding of the albanian people's army.

attending the meeting were behar shtylla, albanian ambassador to china; qazim kapisyzi, military attache, and theohar fundo, commercial counsellor, of the albanian embassy in peking; and other comrades from the embassy.

the albanian comrades-in-arms were given a warm welcome by pien chiu-ming and yang kao-ming, leading members of the airforce unit, and commanders and fighters when they arrived at the unit in the company of tsao li-huai, deputy commander of the p.l.a. airforce, and kan mai, deputy director of the foreign affairs bureau of the ministry of national defence. the band struck up the music of the song "true friends". carrying red flags and beating drums and gongs, the commanders and fighters shouted slogans to extend their warm festival greetings to the albanian comrades-in-arms.

comrade yang kao-ming addressed the meeting which was permeated with an atmosphere of revolutionary friendship and militant unity of the peoples and armies of china and albania.

he said, "the fraternal albanian people's army is a new-type army of the people founded by comrade enver hoxha, the great leader of the albanian people, and the albanian party of labour and, armed with marxism-leninism; it has grown in strength in the flames of struggle."

he pointed out: "with pick in one hand and rifle in the other, the albanian people's army has joined the people throughout the country in the great struggle for socialist revolution and socialist construction. it has defied brute force, fought heroically and continuously smashed the subversive and disruptive activities by imperialism and soviet revisionist social-imperialism. it has thus made outstanding contributions to defending the dictatorship of the proletariat and building socialism."

"at present," yang kao-ming continued, "following the teachings of the party of labour and comrade enver hoxha,

the heroic albanian people's army is deepening the revolutionization movement to oppose the influence of bourgeois and revisionist ideas. in accordance with the concept of people's war and proceeding from the concrete conditions of the country, it has followed the principles of combining labour and military training in peacetime for needs in wartime, and armed the entire people for preparedness against war. the albanian people's army has become the strong pillar of the dictatorship of the proletariat and a great wall of steel in defending the socialist motherland."

yang kao-ming warmly praised the militant friendship between the two parties, peoples and armies of china and albania. he said: "this friendship is fostered by chairman mao, the chinese people's great leader, and comrade enver hoxha, the albanian people's great leader, and is based on marxism-leninism and proletarian internationalism. no force can sabotage it."

addressing the meeting amidst warm applause, military attache quazim kapisyzi traced the glorious path traversed by the albanian people's army under the leadership of the albanian party of labour headed by comrade enver hoxha. comrade kapisyzi said: "commanded by comrade enver hoxha, relying on its own strength and fighting alongside the people on the land of albania, our army defeated and subdued the ferocious and savage nazi fascist troops armed to the teeth and the feudal-bourgeois traitorous clique at home."

speaking of albania's achievements in the socialist revolution and socialist construction, comrade kapisyzi said that the albanian people "led by the party and inspired by the spirit of the fourth plenum of the central committee, have launched an all-round and relentless struggle against decadent liberalism, which is a form of ideological pressure exerted by international bourgeoisie and revisionism, and against the remnants of conservatism in people's minds which hinder the development of the revolution, so as to ensure that the cause of socialism will always advance triumphantly and that our motherland will never change its political colour."

he said that all the progress and achievements of albania "have been won by our people under comrade enver hoxha's leadership through tit-for-tat, heroic struggle against imperialism, revisionism and reaction." he said that the sinister schemes of u.s. imperialism, soviet social-imperialism and their running dogs had gone bankrupt and would continue to go bankrupt, while albania had won victories in its struggles and would continue to win victories.

kapisyzi continued: "by carrying through the party's military line and turning every person into a soldier, the whole of our socialist motherland has become a powerful

bastion." he added: "to the boisterous fraud about a detente in the international situation trumpeted by u.s. imperialism and soviet social-imperialism, our army and our armed people reply by heightening their revolutionary vigilance and further strengthening their preparedness against war."

military attache kapisyzi stressed: "the unbreakable and everlasting friendship that links up our two peoples, parties and armies was founded by the great leaders of our two peoples -- chairman mao and comrade enver hoxha. this friendship, built on the iron-clad foundation that is marxism-leninism and proletarian internationalism, has gone through special tempering in the acute class struggle against imperialism, revisionism and reaction and is able to stand all tests of storm and stress."

he concluded: "the present international situation is excellent. the people's liberation and revolutionary struggle has a very bright future. marxism-leninism will certainly triumph and the socialist revolution will doubtlessly prevail. in this gigantic historic struggle, our two parties, peoples and armies will unite with all other marxist-leninist parties and other revolutionary forces in the world and always stand arm in arm in the van of the struggle till complete victory is won exclamation"

the meeting ended to the strains of the "internationale". then the chinese and albanian comrades-in-arms together saw two albanian documentaries. the albanian comrades also made visits in the camp.

Albanian Women's Volleyball Team Leaves Peking for Home

(NCNA-English Peking, July 7, 1974)

the albanian women's volleyball team of the tirana "dynamo" club led by petrit arbana with liliana hasani as its deputy leader left here for home by air today after concluding its friendly match tour of china.

while in china, the albanian comrades-in-arms visited peking, hangchow, shanghai, nanking, tientsin and sian and had friendly matches with chinese women's volleyball teams. this helped promote the unity and friendship between the people and sportsmen of the two countries.

CHINA AND ARGENTINA

Chinese Cardiosurgical Study Group Leaves for Argentina

(NCNA-English Peking, July 6, 1974)

a chinese cardiosurgical study group led by dr. lo cheng-hsiang left here by air today for a study tour of argentina.

the group was seen off at the airport by leading members of medical departments concerned hsu shou-jen and chang wen-pin. e. ros, charge d'affaires ad interim of the argentine embassy here, was present.

CHINA AND JAPAN

Chinese Gymnastic Delegation and Acrobatic Troupe Feted in Yokohama, Japan

(NCNA-English Tokyo, July 6, 1974)

ichio asukata, mayor of yokohama city, gave a reception here yesterday evening to warmly welcome the shanghai acrobatic troupe and the gymnastic delegation of china and to celebrate the 10th anniversary of the first voyage to japan by a chinese ocean-going freighter.

present at the reception were over 500 people including kenichi yokoyama, masanori oba, seimin miyazaki, kenzo nakajima, kinkazu saionji, chojuro kawarazaki, shizue kawarazaki and masao shimizu.

present also were kan wen-fang, chairman of the tokyo association of chinese residents, li tien-tu, chairman of the yokohama association of chinese residents, officials of the chinese embassy in japan and leading members of the chinese ocean-going freighter anchored in yokohama port.

ichio asukata spoke at the reception. he said that the visit of shanghai acrobatic troupe and the chinese gymnastic delegation to yokohama, which has knitted official bonds of friendship with shanghai, will promote friendly exchanges between japan and china, between yokohama and shanghai.

in his speech, seimin miyazaki, director-general of the headquarters of the japan-china friendship association (orthodox), said that the visit of the shanghai acrobatic troupe and the chinese gymnastic delegation will contribute to the strengthening of the friendship between the peoples of japan and china.

lin teh-ming, head of the shanghai acrobatic troupe, also spoke at the reception.

yesterday morning, the head and members of the shanghai acrobatic troupe called on mayor ichio asukata.

Yokohama Presents Penquins and Deer to Shanghai

(NCNA-English Shanghai, July 7, 1974)

yokohama city of japan presented shanghai with a pair of penguins and a pair of japanese deer at a ceremony in the hsichiao park here yesterday. this was part of the friendly activities between the two cities which forged official bonds of friendship on november 30 last year.

attending the ceremony were vice-chairman feng kuo-chu and standing committee member chang chen-ya of the shanghai municipal revolutionary committee, and leading members of the foreign affairs section of the municipal revolutionary committee and the revolutionary committee of the department of parks and woods. they also met with an official of the general affairs bureau of yokohama city and a japanese specialist in zoo keeping, who took the birds and animals to shanghai. the guests and hosts then saw the penguins and deer in their new homes.

the japanese friends, who arrived on july 4, will leave for home via kwangchow after concluding their visits here.

CHINA AND KOREA

Chinese, Korean Cyclists Meet in Friendly Road Race in Peking

(NCNA-English Peking, July 6, 1974)

chinese and korean cyclists met in a friendly road race in men's 100 and women's 40 kilometres team events on peking outskirts today.

watching the friendly race were yao hsiao-cheng, leading member of the chinese physical culture and sports commission, feng teh-pao, leading member of the chinese cycling association, and leading members of departments concerned jen chao and wang wen-chung. present were also u tae yun, leader of the korean cycling team, jang tae sik, leader of the korean weightlifting team, hyun jun keuk, korean ambassador to china, and ju jin keuk and sin gi do, first secretaries of the korean embassy here.

the stretch of highway leading from chingho to the ming tombs was bedecked this morning with red flags and streamers inscribed "a warm welcome to the cycling team from the democratic people's republic of korea exclamation" and "friendship first, competition second".

the eight men's and women's teams from the two countries were off to a flying start at nine o'clock. the riders speeding along the highway were cheered on by workers, commune peasants and students by the roadside.

despite a drizzle, the cyclists of the two countries put in a tremendous finishing spurt.

the cyclists of china and korea are scheduled to meet again in a women's 50 kilometres and a men's 180 kilometres individual road race on july 9 and 10.

Chinese Men's Volleyball Team Leaves Pyongyang for Home

(NCNA-English Pyongyang, July 6, 1974)

the chinese men's volleyball team with fu sheng-tsai as leader and sun chih-an as deputy leader left here for home today after concluding its friendly visit to the democratic people's republic of korea.

the chinese team arrived here on june 21. during its visit, the chinese team has played two friendly matches and practised many times with the korean men's volleyball team, in the course of which friendship was promoted, and skill and experiences were exchanged.

liu chun-pei, charge d'affaires ad interim of the chinese embassy here, yesterday evening gave a dinner on the visit of the chinese team.

CHINA AND MEXICO

Exhibition of Chinese Historical Relics Opens in Mexico City

(NCNA-English Mexico City, July 5, 1974)

an exhibition of chinese historical relics opened here this evening in accordance with an agreement signed between china and mexico and at the invitation of the mexican government.

president luis echeverria presided over the opening ceremony.

madame echeverria, secretary of public education victor bravo ahuja, secretary of foreign affairs emilio o. rabasa, chief of staff at the presidency jesus castaneda, director-general of the national institute of anthropology and history guillermo bonfil, director of the national museum of anthropology and history ignacio bernal, noted personages of all strata and diplomatic envoys of various countries were among the 2,000 people present at the ceremony. chinese ambassador yao kuang was also present.

speaking in glowing terms at the opening ceremony, president echeverria recalled the growth of cultural exchanges between mexico and china since his visit to china in 1973. he stressed that extraordinary friendship exists between the two countries. he asked ambassador yao kuang to convey the cordial regards of the mexican government and people to the great chairman mao tsetung, premier chou en-lai and other leaders and the people of china.

in their speeches, both education secretary victor bravo and ambassador yao kuang wished that the exhibition would make beneficial contributions to promoting the mutual understanding and friendship between the two peoples and to furthering the friendly relations between the two countries.

president and madame echeverria and other distinguished mexican guests, in the company of ambassador yao kuang, visited the exhibition with great interest. a greater part of the 221 exhibits on display in the hall of temporary exhibitions of the national museum of anthropology and history have been unearthed since the beginning of the great proletarian cultural revolution.

after visiting the exhibition, president echeverria invited ambassador yao kuang and other chinese now visiting, investigating or studying in mexico to visit the national museum of anthropology and history.

Mexican President Receives Chinese Students Studying in Mexico

(NCNA-English Mexico City, July 5, 1974)

luis echeverria alvarez, president of mexico, received the chinese students studying in mexico during his inspection of the college of mexico this morning.

president echeverria warmly shook hands with the chinese students and said that he was happy to see in mexico chinese who can speak spanish.

the chinese students expressed thanks to the president and the mexican government for their concern.

when waving good-bye to the chinese youth, the president asked them to go to the inaugurating ceremony of the exhibition of unearthed relics of the people's republic of china in the evening so that he might see them again.

CHINA AND PAKISTAN

Chinese and Pakistan Volleyball Teams Play Friendly Match in Peking

(NCNA-English Peking, July 6, 1974)

the pakistan men's volleyball team played a friendly match with the peking team before a crowd of 18,000 at the capital indoor stadium here this evening.

watching the match were chuang tse-tung and yao hsiao-cheng, leading members of the chinese physical culture and sports commission, fu hao, vice-foreign minister, hsiang chien, deputy secretary-general of the peking municipal revolutionary committee, and leading members of departments concerned, including hsia lang, wei ming, cheng jui-sheng and wang wen-chung, as well as abdul khaliq khan, leader of the pakistan volleyball team, nazar farid maneka, deputy leader of the team, and col. a.g. abid, military attache of the pakistan embassy here, and mrs. abid.

the pakistan and chinese people and sportsmen have sympathized with and supported each other in common struggle and have forged a profound, militant friendship. a chinese volleyball team visited pakistan in 1972 and was given a warm reception. the chinese people and sportsmen are very glad that the pakistan volleyball team has come to china.

the visitors played a powerful attacking game in tonight's match. their fast manoeuvres near the net culminating in smashing shots were very effective. the peking team combined hard smashing with placement shots. the spectators warmly applauded the exciting exchanges.

the peking men's team won 3-1.

after the match, the volleyballers of the two countries embraced each other. the coaches of the two teams exchanged experience in a friendly atmosphere.

the spectators were deeply impressed by the fine sporting spirit of the two team who gave first place to friendship and second place to competition.

CHINA AND SRI LANKA

Vice Premier Teng Hsiao-ping Meets and Fetes Sri Lanka Youth Delegation

(NCNA-English Peking, July 6, 1974)

vice-premier teng hsiao-ping met and had a cordial and friendly conversation here this afternoon with all members of the sri lanka youth delegation led by anura bandaranaike, chief organizer of the youth organization of the sri lanka freedom party.

vice-premier teng hsiao-ping extended a warm welcome to the youth delegation and asked its leader to convey premier chou en-lai's regards to sri lanka prime minister sirimavo ratwatte dias bandaranaike when he returns home. leader of the youth delegation anura bandaranaike said thanks and that prime minister sirimavo bandaranaike had also asked him to pass her regards to premier chou en-lai.

after the meeting, vice-premier teng hsiao-ping gave a banquet in honour of the sri lanka friends.

sri lanka ambassador to china r.l.a.i. karannagoda and mrs. karannagoda were present at the meeting and the banquet.

also present were han nien-lung, chinese vice-minister of foreign affairs, yang chi, vice-president of the chinese people's association for friendship with foreign countries, and leading members of departments concerned, including lu wei-chao, chia hsueh-chien and yu chung-hao.

Sri Lanka Football Delegation Leaves Shenyang for Shanghai

(NCNA-English Shenyang, July 6, 1974)

the sri lanka "cultural" football delegation led by van twest concluded its friendly visit here and left for shanghai today.

the visitors arrived in shenyang on july 2, and were guests of honour at a reception given by the liaoning branch of the chinese football association that evening.

the sri lanka football team played a friendly match with the liaoning provincial team at the shenyang people's stadium yesterday afternoon. the footballers of the two countries drew warm applause from the spectators for the match played in the spirit of "friendship first, competition second".

among those watching the match were yin tsan-chen, vice-chairman of the provincial revolutionary committee, shao cheng-tien, vice-chairman of the shenyang municipal revolutionary committee.

while in shenyang, the sri lanka friends visited factories and places of historical interest and were entertained with theatrical performances.

Leader of Sri Lanka Youth Delegation Gives Cocktail Party in Peking

(NCNA-English Peking, July 7, 1974)

anura bandaranaike, leader of the sri lanka youth delegation and chief organizer of the youth organization of the sri lanka freedom party, gave a cocktail party at the embassy here this afternoon.

among the guests were yang chi, vice-president of the chinese people's association for friendship with foreign countries, and leading members of departments concerned, including lu wei-chao, yu chung-hao, chia hsueh-chien, hsi yeh-sheng and yen chia-hua.

present were sri lanka ambassador to china r.l.a.i. karannagoda and his wife.

anura bandaranaike and yang chi proposed toasts at the cocktail party which proceeded in a warm atmosphere of friendship. they expressed their hope that the friendship between the people and youth of the two countries would develop constantly.

ambassador r.l.a.i. karannagoda gave a banquet for the visiting sri lanka youth delegation on july 5.

CHINA AND US

US Democratic Senator Henry J. Jackson Leaves Shanghai for Home

(NCNA-English Shanghai, July 6, 1974)

henry m. jackson, u.s. democratic senator, mrs. jackson, and the senator's party wound up their visit to china and left here for home by air this afternoon.

the american guests were seen off at the airport by chou chiu-yeh, vice-president of the chinese people's institute of foreign affairs, and yuan tung-lin, chao chi-hua and chien chang-kuei.

senator jackson and his party visited shanghai and soochou after they left peking yesterday.

CHINA AND VIETNAM

Vice Premier Li Hsien-nien Holds Talks with DRVN Vice Premier Le Thanh Nghi

(NCNA-English Peking, July 6, 1974)

li hsien-nien, member of the political bureau of the central committee of the communist party of china and vice-premier of the state council, held talks here this afternoon in a very cordial and friendly atmosphere with le thanh nghi, member of the political bureau of the central committee of the viet nam workers' party and vice-premier of the government of the democratic republic of viet nam.

taking part in the talks on the vietnamese side were le khac, vice-chairman of the state planning commission, and nguyen tien, charge d'affaires ad interim of the d.r.v.n. embassy here.

taking part in the talks on the chinese side were fang yi, minister of economic relations with foreign countries, li chiang, minister of foreign trade, and han nien-lung, vice-foreign minister.

DRVN Vice Premier Le Thanh Nghi Leaves Peking

(NCNA-English Peking, July 7, 1974)

le thanh nghi, member of the political bureau of the central committee of the viet nam workers' party and vice-premier of the government of the democratic republic of viet nam, and his party left here by air this morning.

the vietnamese comrades were given a warm send-off at the airport by li hsien-nien, member of the political bureau of the central committee of the chinese communist party and vice-premier of the state council, fang yi, minister of economic relations with foreign countries, li chiang, minister of foreign trade, han nien-lung, vice-minister of foreign affairs, and feng yung-shun, deputy director of the general logistics department of the chinese people's liberation army, as well as leading members of departments concerned.

also present at the airport were nguyen tien, charge d'affaires a.i. of the d.r.v.n. embassy in peking, nguyen van quang, ambassador of the republic of south viet nam to china, and diplomatic officials of the two embassies, as well as diplomatic envoys and officials of the soviet union, the german democratic republic, hungary and bulgaria to china.

CHINA AND WEST GERMANY

Chinese Chemical Industry Delegation Concludes Visit to West Germany

(NCNA-English Bonn, July 5, 1974)

a chinese chemical industry delegation led by hsu chin-chiang, vice-minister of fuel and chemical industries left frankfurt for home by plane today after a friendly visit to west germany.

the delegation arrived in west germany on june 9 at the invitation of herbert karry, minister of economics and technology of hesse, west germany.

during the visit, the chinese delegation visited many coal mines and oil and chemical industrial enterprises in hesse, north rhine-westphalia, rhineland-palatinate and saar and were friendly received.

rohwedder, secretary of state of the ministry of economics and sachs, secretary of state of the ministry of foreign affairs jointly received and gave a dinner in honour of the whole delegation on june 24.

wang shu, chinese charge d'affaires ad interim to west germany gave a cocktail party for the visit of the chinese delegation yesterday. rohwedder and karry and many personages of the economic circles were present at the party.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

July 19, 1974 No. 5657

****
* NATIONAL *
****

CRITICISM OF "THE DREAM OF THE RED CHAMBER"

A Confucius of the Last Years of the Feudal Era

- Chia Cheng in The Dream of the Red Chamber

by

Liang Hsiao (梁效)

(Peking Jen-min Jih-pao, June 28, 1974)

Chia Cheng in The Dream of the Red Chamber was in the real sense a "Confucian scholar," a Confucius of the last years of the feudal era. As representative figures of the feudal reactionary class on the decline, the reactionary nature of Chia Cheng was entirely identical to that of Wang Hsi-feng, Chia Yü-ts'un and Chia She. However, Chia Cheng was able to hoodwink people because he talked all the time of benevolence, righteousness and virtue and pretended to be respectable. An analysis of this typical figure of feudal orthodoxy to identify his true look will help us better discern the ugly look and reactionary essence of the disciples of Confucius and Mencius of all descriptions.

A Reactionary and Stubborn Champion for Confucianism

Chia Cheng was the ideological and political representative of the four leading feudal families of Chia, Shih, Wang and Hsüeh. In the House of Chia, he was the sole official on active duty with not only a title but also actual power nominated by the emperor himself.

This disciple of Confucius had no real learning, and his brain was crammed with the chaff of the doctrines of Confucius and Mencius. He always quoted from what Confucius said and from the Book of Odes and the Book of History when he talked. He worshipped and prostrated himself before Confucius, and really walked in step with Confucius. He taught his son to

read the classics and said that "only the learning of the Four Books by rote is most important," and that all other books "can be discarded or learned in a perfunctory manner." As Chia Cheng saw it, the volume of "Four Books" collectively annotated by Chu Hsi was the most important political textbook in China, the best copybook for orthodox thinking, that should be learned by rote and carried out by actual efforts.

Why did Chia Cheng so wildly advocate the worship of Confucius and the reading of the classics? The farther a reactionary class declined, the more it had to bring out this political corpse of Confucius and clutch at this wornout weapon in the form of the doctrines and Confucius and Mencius as the last straw to uphold its reactionary rule. Chia Cheng himself again and again declared that he wanted to show gratitude for "the virtuous deeds of his ancestors" at the lower level and "the imperial favors" at the higher level. This also meant he wanted to "bring glory to his ancestors," "revive the family reputation," "diligently serve the imperial household" and plead allegiance to the court. It was precisely in a vain attempt to extricate the four leading families and the feudal dynasty from their decline that Chia Cheng spared no effort in promoting the worship of Confucius and the reading of the classics.

The House of Chia which "had been in the limelight for almost a century" had been going downhill under Chia Cheng and "had gradually revealed the signs of degeneration." Its coffer had gradually been drained, and with its expenditure exceeding its income, the economic crisis became more serious with each passing day. What especially made Chia Cheng feel ill at ease was that the four leading families were confronted by a profound ideological and political crisis. The household servants grew ever more disobedient and they constantly offended against their superiors and stirred up confusion. Resistance rose and fell and "broke out in one place after another." With the younger generations leading a befuddled life and at loggerheads, "each generation was not as good as the previous one." The four leading families were beset with troubles internally and externally, and there was the scene of "propriety destroyed and music ruined." Seeing that "the edifice was about to crumble," Chia Cheng was care-ridden and deeply worried. He tried his utmost to uphold the patriarchal order "by strictly requiring the elder and the junior to take the rightful place and sternly drawing a line of distinction between the masters and the servants." He vainly attempted to make the rule of the four leading families last forever.

That the House of Chia should decline in the third generation was not a phenomenon peculiar to this family. The time had come to the last stage of feudal society, and the reactionary feudal system as a whole was heading toward "disintegration." Although those "loyal ministers and good generals" of the feudal dynasty resorted to flattery to whitewash peace and claimed that "there was peace and calm and all people were contented with their occupations" in the empire, actually the jungle law reigned and the people could not live in peace. The reports that "there was no harvest in times of flood and drought and the land was infested

with robbers and thieves" showed precisely that this feudal dynasty was in a tottering state. The decline of the House of Chia took place in such a general trend of historical development. Guided by his reactionary instincts, Chia Cheng deeply felt that the four leading families shared the destiny of the whole dynasty. He was aware that in order to revive the reputation of the family, he had to "serve diligently the imperial household" and risk his life to defend the reactionary feudal system on the decline.

Chia Cheng was most loyal to the feudal monarch. It happened that the emperor wanted to choose an imperial concubine. As was revealed by Huang Tsung-hsi of the Ch'ing Dynasty, "by breaking up families all over the country to gratify the lustful desire of an individual" ("On Sovereign" in Ming-i Tai-fang Lu), this was actually corrupt in the extreme. However, Chia Cheng hurriedly sent her own daughter Yüan-ch'un to "a place that could be shown to nobody." After Yüan-ch'un was chosen, Chia Cheng was agreeably surprised by the great favors he got, and he wept out of gratitude. He congratulated himself because the House of Chia "was bestowed with imperial favors and had made known the virtuous deeds of its ancestors." He kowtowed again and again and indicated that from now on he would not hesitate to "smash his skull" in order "to repay the imperial favors." This was reallly a most disgustful picture of the lackey! From then on, Chia Cheng "attended to his office with greater diligence and prudence." For a while, he was put in charge of civil service examinations to select lackeys and running dogs for the imperialist court. He was next assigned by the emperor to collect deeds of loyalty, filial piety and chastity for hoodwinking and benumbing the people. After a while, he was appointed as an official in charge of land taxes in Kiangsi. He wildly fleeced the people so that the court could spend lavishly. By wildly oppressing the people in this way for the reactionary, decadent feudal dynasty, Chia Cheng was really worthy to be called the "filial son and loyal minister" of the last years of the feudal era.

The old system would not wither away of its own accord and the reactionary classes on the decline always would put up a last-ditch struggle and "exert every effort to preserve the old from extinction." (Chairman Mao's "Give Serious Attention to the Discussion of the Film The Life of Wu Hsün") Chia Cheng was such a diehard of the reactionary class who put up a last-ditch struggle and dreamed of saving the feudal system on the decline. He adhered to the reactionary course, vainly attempted to stem the onflow of the historical torrent, and dreamed of restoring the prosperity of the past and preserving the paradise soon to be lost. Judged by what he did and how he behaved, wasn't Chia Cheng a true disciple of Confucius who advocated "subduing one's self and returning to propriety" for restoring the slavery system?

With the feudal society on the verge of disintegration in this historical period, the acute class struggle greatly intensified the contradictions within the ruling class, deepened its disintegration, and gradually brought out some rebellious figures." These figures manifested themselves

as "rebels to the obsolete order that was daily on the decline but was worshipped by force of habit." (Engels' "Ludwig Feuerbach and the End of German Classical Philosophy") Pao-yü was such a rebellious figure who was dissatisfied with the feudal system on the decline.

The conflict between Chia Cheng and Pao-yü was not a contradiction between father and son, but a struggle bearing on whether one should "worship Confucius and read the classics" or "rebel against orthodox teachings," whether one should be "a filial son and loyal minister" or "a rebellious minister and undutiful son," whether one should champion for or rebel against feudalism. Chia Cheng wanted Pao-yü to worship Confucius and read the classics so as to get learned and become an official. Pao-yü, however, exposed that the majority of the Confucian classics were "fabricated" and he did not condescend to read them. Chia Cheng wanted Pao-yü "to be loyal to the sovereign," but Pao-yü berated that "civil officials have to die of admonition and military officials have to die in battle," and ridiculed the feudal precept that "a superior man should sacrifice his own life for justice." Chia Cheng wanted Pao-yü to inherit the heirloom and become the successor to the reactionary family, but Pao-yü cried, "I regret my having been born in a ducal family." Chia Cheng wanted to uphold the feudal caste system, but Pao-yü mixed freely with the household servants. Chia Cheng again and again ordered Pao-yü to fraternize with Chia Yü-ts'un and his like, but Pao-yü harbored great resentment for these "traitors and devils after emoluments" and showed great respects for those slaves and common people who dared to despire the four leading families. This kind of struggle between the champion for and rebel against the established road truthfully manifested the struggle between those who upheld ethical education and worshipped Confucianism on the one hand and those who opposed the study of the classics with a rational approach and Confucianism on the other during Ts'ao Hsüeh-ch'in's time. It reflected to some extent the heated political struggle between reform and conservatism, between progress and retrogression, at the time.

Pao-yü's rebellious behavior aroused the great animosity and consternation of Chia Cheng. The latter felt that this "seed of rebellion" "is of no equal in ancient and modern times," "holds no hope for the state or the family," and would eventually commit "regicide and patricide." Therefore, Chia Cheng revealed his ferocity and brought his autocratic and awe-inspiring power into play. He wielded a big stick to beat up Pao-yü savagely and ferociously cried, "It is better to kill him today so as to end future trouble!"

As Lu Hsün stated, "In the deteriorating old society, anyone who voices a different opinion and thinks of desertion would have to suffer greatly. He would be most viciously attacked and slandered by people of his own class. They would look upon him as the most wicked rebel, even more wicked than the insurgent slaves, and they therefore must get rid of him." ("Preface to Erh Hsin Chi") Chia Cheng as a rule connived at and shielded the misdeeds, atrocities and scandals of Chia She, Hsüeh P'an, Wang Hsi-feng and their like, but he would not feel happy without putting

to death Pao-yü. This was because Pao-yü represented rebellion "at the core" in the House of Chia, with the spearhead directed straight at the feudal order of "letting the prince be prince, the minister be minister, the father be father and the son be son." However, Chia Cheng's suppression and humiliation of Pao-yü did not manifest his strength but bared his obstinate and feeble nature. He was not able to pull Pao-yü onto the "orthodox road." According to Ts'ao Hsüeh-ch'in original intention, at the time of the fall of the House of Chia, Pao-yü "let go at the edge of the precipice" and rebelled from and severed relations with the four leading families. Like fishing for the moon in the water, Chia Cheng got nothing. He could only rub his hands and stamp his feet, but could do nothing else.

Chia Cheng, who vainly attempted to turn back the wheel of history, was bent on using the doctrines of Confucius and Mencius to save the four leading families and the feudal dynasty from the doom of destruction. But how could this rotten straw prop up the edifice which was about to crumble? Chia Cheng who clutched at this straw--together with the feudal class and system on the decline which he wanted to uphold--was finally crushed to smithereens in the violent class struggle.

A Hangman That Killed People with "Principles"

The Confucian school "killed people with principles." It used this pliant knife that was able to kill without bloodshed--the "principles" of "benevolence, righteousness and virtue"--to slay the people. Chia Cheng was a frenzied advocate of "benevolence, righteousness and virtue." Stripped of the mask of this "kind-hearted man," Chia Cheng was actually a hangman who "killed people with principles."

The ancestors of the House of Chia established themselves in the world through suppressing and massacring the people. "Emulating the style of his ancestors," Chia Cheng wholly stepped into the reactionary shoes of his ancestors, and practiced the oppression and exploitation of the people. At ordinary times, however, he always pretended to be "a superior man who stayed away from the kitchen." He declared that he was "not accustomed to routines and chores" and "was disinclined to have anything to do with housekeeping." He sounded as though all crimes and atrocities that took place in the House of Chia had nothing to do with him. Was this really so? As is known to all, as the head of the House of Jung Kuo, Chia Cheng controlled the internal and external relations of the House of Chia. He wielded absolute power in making decisions, and the slaves were at his mercy. Was it not this Chia Cheng who decided to build the Grand Garden for Yüan-ch'un's home visit and to buy more slaves for this purpose? Was it not this Chia Cheng who gave his consent when Mother Chia and Lady Wang arranged for Pao-yü to take Pao-ch'ai as his wife and hence lead to the death of Tai-yü? Was it not also this Chia Cheng who openly appealed for Sister-in-Law Hsüeh, committed bribery and shielded the incorrigible murder Hsüeh P'an? .... Which of the banquets of human flesh given by the four leading families had nothing to do with him? Of course, Chia Cheng didn't have to do many things himself. As Lenin had revealed, the "gentle and

kind" landlord did not have to scold or beat up the slaves and servants himself. He only had to sit elegantly and quietly in the drawing room or the study and gently and elegantly whisper to his lackeys what should be done, and everything would be carried out as he desired. Weren't the twenty-four girls at the Shuiyueh Nunnery wantonly "disposed of" by Chia Lien, Lai Ta and their ilk at the instruction of Chia Cheng? Chia Cheng was obviously the ringleader of the four leading families that oppressed the common people and savagely killed the slaves.

The closer they drew to their doom, the more ruthless and ferocious became all reactionary classes in declining circumstances. This was so with Confucius who represented the aristocratic slave owners, and was also so with Chia Cheng who represented the aristocratic landlord class on the decline. However, from Confucius to Chia Cheng, as they practiced man-killing and man-eating on the one hand, they loudly chanted "benevolence and righteousness" on the other hand. Chia Cheng again and again publicized the "humanitarian rule" of the House of Chia. After Chin Ch'uan-erh was forced by Lady Wang to commit suicide, he pretended to be amazed and said, "Who will jump into the well for no cause at all? Nothing of this sort has ever taken place in our family. Since my forefathers, we have always been very lenient to our underlings." What a "lenient to our underlings"! Was there really such a thing? Lies could not cover up the truth.

In the House of Chia, several hundred slaves were enslaved by several dozen masters. These slaves had the lowest status and were most deeply oppressed. In the eyes of Chia Cheng and other masters, the slaves were nothing more than "playthings" like "dogs and cats." When the Grand Garden was confiscated, it was discovered that Lady Wang who had embraced the Buddhist faith had heartlessly injured the lives and youth of many slave girls. Even when the fourth daughter Hsi-ch'un who never wielded power handed out her slave girls, she also told other people, "It is none of my business whether they are beaten up, slain or sold." Chia Cheng himself was even more ruthless toward the slaves, and he often threatened "to skin them" or "to beat them to death." May we ask where was the "leniency"? This Grand Garden--the so-called "land of prosperity, flowers and willows and home of gentleness and wealth"--was, as Ling Kuan angrily pointed out, actually the "dungeon" for the persecution of the slaves. The slaves' accusations stained with tears and blood had bared Chia Cheng's lies and made us realize that "benevolence" in the mouth of Chia Cheng was nothing more than a pronoun for man-eating. The history of "humanitarian rule" of the House of Chia "handed down from their ancestors" as fabricated by Chia Cheng was a man-eating history pure and simple.

Chia Cheng and others like Wang Hsi-feng were devils that fed on human flesh and drank human blood. The only difference between them was that Wang Hsi-feng and her like had ripped off the veil of sentimental tenderness and openly practiced man-eating, while Chia Cheng was like a mosquito which made a lengthy discussion of why it should feed on human blood before it stung a person. He not only wanted to practice man-eating but also tried his utmost to publicize the theory of Confucius and Mencius

that "man-eating is justified." Confucius cried, "When the slaves are treated leniently, they will rebel, and when they rebel, they must be sternly suppressed." ("When the government is lenient, the people will become sluggish and such sluggishness should be rectified with severity.") Imitating Confucius' tune, Chia Cheng said that the House of Chia "has never been mean to the underlings," and because it was too "lenient" to the slaves, the latter "do not behave as they used to be." Therefore, it was necessary to "behave as the masters" toward them and sternly suppress them. In one word, oppression was justified and rebellion was criminal. This was the reactionary logic of Chia Cheng.

As far as this "kind-hearted man" Chia Cheng was concerned, the lives of slaves were of no significance, and their life or death was fundamentally not worthy of consideration. However, when Yüan Yang committed suicide by hanging herself after the death of Mother Chia, Chia Cheng burned incense for and bowed to her, saying: "Because she has killed herself in order to keep company with Mother Chia, she should not be looked upon as a slave girl, and you of the younger generation should pay homage to her." Wasn't this conduct of Chia Cheng a sign of "kindness" and "compliance with propriety"? No! Herein lay a most sinister objective. Yüan Yang committed suicide because of the oppression of the House of Chia, and her suicide indicated her resistance to the House of Chia. The old satyr Chia She had long ago wanted to make a concubine of her, and Chia Lien also harbored an evil intention toward her. Seeing that she could not escape from their clutches, Yüan Yang felt that there was no purpose for her to live on. She was unwilling to "become their toy" and she thought that it was "better for her to die." However, Chia Cheng distorted Yüan Yang's resistance as her willingness to "die" for the feudal rites, thus completely covering up the criminal truth that Yüan Yang died of persecution in the hands of the House of Chia and using the incident to publicize feudal morality, so as to make the slaves loyal to their masters. When Yüan Yang was alive, Chia She and his like vainly attempted to insult her physically, and after her death, Chia Cheng and company still wanted to insult her spiritually. As a jackal donning the mantle of "benevolence and righteousness" and a hangman that used a "pliant knife" to kill people without bloodshed, Chia Cheng was more sinister and wicked than Chia She. The Confucian school "killed people with principles" and used the doctrines of Confucius and Mencius to slay and injure the people. What Chia Cheng did was a convincing evidence.

"Benevolent rule" and tyranny are actually the two sides of the same coin to all reactionary classes. "Benevolent rule" is the cloak to cover up tyranny. Lin Piao and his ilk sometimes cried that "those depending on virtue prosper and those depending on force perish" and disparaged and attacked the dictatorship of the proletariat. Sometimes, they declared that it was necessary "to give equal weight to the carrot and the stick" and "to modify gentleness with severity" in a vain attempt to play a double-game toward the people, to ruthlessly suppress the revolutionary people and to practice the dictatorship of the landlord bourgeois classes.

Pretending To Adhere to Principles for Winning Fame by Cheating the World

Chia Cheng depended on the set of Confucian tricks handed down by Confucius to bluff and deceive people and to win fame by cheating the world. He managed to win by fraud many a good reputation such as "upright and straightforward," "kind, simple and honest," "courteous to the wise and condescending to the scholarly," etc. He appeared to be a high-class "just and upright man." However, what is false is false and the disguise should be ripped away. The author of The Dream of the Red Chamber used his sharp scalpel to mercilessly bare the true look of Chia Cheng. He "made the animal show the hoofs of the horse under the unicorn skin" and molded the typical image of a feudal pedant who "is elegantly dressed but behaves like the dog or the swine."

Was Chia Cheng "very fond of men of learning"? Let us first take a look at those people he liked and appreciated most. Chia Cheng kept a flock of retainers who were accustomed to the practice of flattery and were good at leading the life of parasites. They were brazen-faced fellows like Shan P'ing-jen and Pu Ku-hsiu who were good at cheating and had no sense of shame. Besides them, there was also Chia Yü-ts'un who was a good helper as well as Chia Cheng's honored guest. Birds of a feather flock together and different kinds of people fall into different groups. What kind of a person could Chia Cheng be since he fraternized all the time with this group of dogs and flies? Chia Cheng was one who pretended to be upright.

Chia Cheng consistently adopted the style of saying one thing and doing something else, of not speaking his mind and of meaning contrary to what was spoken. He appeared to be very lofty and upright. Sometimes he would say, "What is the fun of being an official?" Sometimes he would say, "I am thinking of retiring to farming." He appeared to take lightly of official rank. Actually, he was infatuated with high rank and was going after fame and gain. He was a big "moth aspiring for emoluments." Once he discussed with Lady Wang about the future of Pao-yü. Probably because it was not necessary to lie in a private discussion, he frankly stated, "After all, he should have some practical learning so that he could fish for some official rank in the future." What kind of "practical learning"? It was nothing more than the stereotyped writing of no practical value for use as "a brickbat to knock at the door" and "fishing" for an office. The word "fishing" wholly bared his ugly soul.

Chia Cheng not only was infatuated with official rank but also knew very well the tacts and secrets to lead a bureaucratic life. When he discussed with others Chia Yü-ts'un, he deeply admired the latter's ways of attaining higher ranks: "Within several years, he has learned how to make the right approach and has advanced from a magistrate of a prefecture to become a censor, and in a few more years, a vice president of the Board of Civil Personnel and President of the Board of War." It can be seen how familiar Chia Cheng was with the ways to cut corners and take the right approach in official circles. As a matter of fact, Chia Cheng himself

was in no way inferior to Chia Yü-ts'un in his capacity to look for the right approach. Was it not because of his "recommendation" that Chia Yü-ts'un was able to return to office? Chia Cheng himself had a successful official career. He was often highly regarded by his superiors and was even cited by and had the confidence of the supreme ruler--the emperor. This was convincing evidence of his goodness in cutting corners, finding the right approach, and toadying to and fawning on people. Chia Cheng who was said to be "kind, simple and honest" in behavior was actually a "sophisticated" and "crafty" fellow like Confucius.

Chia Cheng was a typical hypocrite. The scandalous show he performed when he was official in charge of land taxes in Kiangsi thoroughly bared his hypocritical look. He again and again declared that he was "only interested in becoming an honest official." When he first assumed office, he "turned down all gifts and presents from prefectures and counties" and also issued a proclamation forbidding such malpractice as "the conversion of grain tax and the practice of extortion toward the ignorant village folk." He appeared to be "an honest official." However, the common people had already suffered enough from such "honest officials" as Chia Cheng. They said that when a new official first took up office, "the more severely worded his proclamation was, the more he was bent on making money. With the prefectures and counties afraid of him, he would be presented with more money." Li Shih-erh, one of his men, had already a good grasp of Chia Cheng's mentality. Therefore, when the time was ripe, he submitted to Chia Cheng a set of stratagems for practicing favoritism and committing irregularities to seek personal gain. At first, Chia Cheng hypocritically scolded him saying, "Do you want me to 'sleep with them like cats with rats'?" "Do you want to make a corrupt official of me?" However, Li Shih-erh assured Chia Cheng: "The good reputation of your lordship will be preserved. I'll take the blame and what I do will not affect your lordship." Hearing this, Chia Cheng was impressed and he hurriedly made known his attitude: "I have my life to preserve! It will be none of my business if you are in trouble!" Didn't this evidently show that Chia Cheng was conniving at Li Shih-erh and others twisting the law in order to obtain bribes? What about "the cats sleeping with the rats"? Wasn't Chia Cheng precisely the sinister backstage boss of such corrupt officials as Chia Yü-ts'un and Li Shih-erh?

Later, after Chia Cheng was recalled to the capital, his colleagues told him: "Other people said that when you were in charge of land taxes, you called at people's doors to demand for money." Hearing this, Chia Cheng actually followed the example of Confucius and brazen-facedly declared under oath: "I can declare to God that I have never dared to entertain any ideas of this sort." He really had no sense of shame. As Lu Hsün had said, the doctrines of Confucius and Mencius were for teaching people "how to be insincere, how to survive, how to fawn on other people, how to play with power, how to work for selfish ends and how to steal a fine reputation in the name of righteousness" ("'Reading the Classics' in the 14th Year of the Republic of China"), and other ways for cheating people. The ugly performance of Chia Cheng demonstrated that he readily had deeply acquired the secret of Confucian teachings.

Chia Cheng had no learning because he was not well educated, but he deliberately tried to act or speak like a refined, elegant or sophisticated person. However, this could not cover up his spiritual emptiness and corrupt soul. When the literary exercise of supplying a sentence that paralleled a given one was held at the Grand Garden for testing talent, this unlearned "old man of learning" was unable to compose half a line. He even had to ask someone to write on his behalf the short preface to the "Kueihua Verses." Although he had neither learning nor ability, when he was put in charge of the civil service examination, he deliberately set the title of "Only the Scholars Is Capable" for the examination. This was really the greatest self-sarcasm. Chia Cheng all day long "played chess and drank wine" with Chan Kuang and other proteges and advisers. Their wild and idle talks dealt with either "the fondness of King Heng for women" or the ways to attain high ranks and acquire great wealth. How could such idle talks add to his new learning? They at most could enable him to tell Mother Chia vulgar and hackneyed stories about "henpecked husbands" that were irritating to the ears. It was precisely such low-class and dirty stories that gave satisfaction to the filthy soul of Chia Cheng.

The reactionary classes have no future prospects save hopelessness. This was most prominently expressed in the person of Chia Cheng. Mentally he was gloomy and depressed, and he either gave a "long sigh" or had unnecessary suspicions. This was a reflection in his mind of the inevitable end of the four leading families" whose edifices were about to collapse." He was panic-stricken "with his brow beaded with perspiration" when there was a slight disturbance, and the posture of a "composed and calm" "superior man" which he ordinarily put on disappeared in no time.

Swindlers like Lin Piao were of the view that by "losing his calmness when having to deal with important matters," Chia Cheng had actually "dropped the banner himself." Like the toads that feigned being manly fellows by inflating themselves, they appeared to be wiser than Chia Cheng and devised all ways and means to "guard against felling the banner themselves." However, all reactionaries are fierce of visage but faint of heart, and are paper tigers that look strong but are actually weak. No sooner their plot to stage the counter-revolutionary armed coup d'etat was exposed, Lin Piao and his sworn confederates fled in a hurry for Soviet revisionism. Hadn't they bared their ugly look even more thoroughly than Chia Cheng?

He was most reactionary and obstinate, extremely ruthless and sinister, hypocritical but weak and incompetent--this was the true look of this "Confucian scholar" called Chia Cheng.

From this image of Chia Cheng, we see the shadow of the disciples of Confucius and Mencius. An out-and-out disciple of Confucius, Lin Piao tried his utmost to publicize the doctrines of Confucius and Mencius, vigorously advertised "benevolence and righteousness," "loyalty and forbearance," and dreamed of restoring capitalism. Because of this, he even asked his sworn confederates to "look for tactics" from The Dream of the Red Chamber

and seek help from Chia Cheng, Chia Yü-ts'un, Wang Hsi-feng and their like. But how could the dead souls of Chia Cheng and his like save Lin Piao and company? In front of the great dictatorship of the proletariat, the "tactics" of the Lin Piao anti-Party clique proved to be ineffective. Their conspiracy went thoroughly bankrupt and in the end they had "to pay with their own lives." On the contrary, we of the proletariat and the revolutionary people can make use of this image of Chia Cheng as a teacher by negative example, and through the analysis and criticism of him, improve our ability to discern Lin Piao and swindlers of his kind and do a better job in the criticism of Lin Piao and Confucius.

* * *

STUDY OF "CRITIQUE OF THE GOTHA PROGRAM"

Selected Articles of Mass Criticism by Worker-Peasant-Soldier Students of the Department of History and Geography of Kwangsi Normal College

(Peking Kuang-ming Jih-pao, June 9, 1974)

Kuang-ming Jih-pao Editor's Note:

The "Critique of the Gotha Program" is an important programmatic document among Marxist works. It provides us with a sharp ideological weapon for penetratingly and thoroughly criticizing Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius.

The worker-peasant-soldier students of the Department of History and Geography of Kwangsi Normal College have seriously studied Marx's "Critique of the Gotha Program" and strived to master this weapon for criticism. They have combined personal understanding with the criticism of the reactionary essence of Lin Pao's revisionist line and the doctrines of Confucius and Mencius. Selected for publication here are five articles of criticism written by them.

*

There Is Absolute No Class-Transcending "Free State"

by

Lu Chen-huai (卢俊怀)

For the purpose of opposing the proletarian revolution and the proletarian dictatorship, all opportunists in history always strived to obliterate the class essence of the state and advocate the reactionary outlook on class-transcending state. In the "Critique of the Gotha Program," Marx made an incisive criticism of the reactionary fallacy of "free state" advocated by Lassalle.

Marxism holds that a state is not something inherent in human society but a product of the development of social productive forces at a certain stage and a product of the irreconcilability of contradictions. Since the appearance of state power in human history, no matter how different it is in name and in form, it is in essence the dictatorship of one class over another. The state in slave society is the dictatorship of slave owners over slaves; the state in feudal society is the dictatorship of landlord over peasants; the state in capitalist society is the dictatorship of the bourgeoisie over the proletariat. In history, the dictatorship of

all these exploiting classes was built on the foundation of private ownership of means of production. These states are all tools for protecting the system of private ownership, for the minority to exercise dictatorship over the majority, for the minority belonging to the exploiting classes to oppress the majority belonging to the exploited classes.

After human society gets to socialist society, how would the social system of the state be transformed? To this question, Marx gave a most scientific and most incisive answer. He clearly pointed out, "Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other. There corresponds to this also a political transition period in which the state can be nothing but the revolutionary dictatorship of the proletariat." ("Critique of the Gotha Program") This is the scientific conclusion drawn by Marx after summing up all his doctrines and the essence of his doctrines on the state. As opposed to all states under the dictatorship of the exploiting classes, in the socialist state under the dictatorship of the proletariat, the dictatorship exercised by the proletariat and the laboring people over the landlord and bourgeois classes is a revolutionary dictatorship exercised by the majority over the minority.

Marxism holds that the state is the organ of violence for one class to oppress another. "When the proletariat needs the state, its need of the state is not for freedom but for the suppression of its own enemies, and when it is possible to talk about freedom, the state itself no longer exists. ("Critique of the Gotha Program") This clearly tells us that the functions of the state apparatus of the proletarian dictatorship are for suppressing the resistance of the class enemies, depriving them of their freedom and allowing them only to behave themselves and not to be unruly in word or deed. Therefore, adherence or opposition to the proletarian dictatorship is the focus of the struggle of Marxists against opportunists of all descriptions, and also a touchstone for telling genuine from sham Marxism. Lin Piao frenziedly clamored for building a so-called "truly socialist" state which was "wealthy and powerful." In fact,this is nothing new but shopworn stuff picked up from Lassalle. This state is a variation on Lassalle's "free state." Its mortal wound lies in its vain attempt to subvert the proletarian dictatorship, to practice the fascist dictatorship of the landlord and bourgeois classes and to drag the socialist new China back to the semi-feudal and semi-colonial old China.

A mad dog barking at the sun does not impair the brilliance of the sun. The wild cursing of the proletarian dictatorship by Lin Piao and company serves precisely to show that we have done the right and proper thing. When Lenin strongly denounced the attacks of the revisionists against the Soviet revolutionary cause, he had this to say, "Let the Pekinese dogs of bourgeois society--from Belousov Martov--bark madly at every extra piece of timber felled in our exploitation of the ancient forests! Since they are these Pekinese dogs, they can only bark madly at the proletarian elephant. Let them bark madly! We follow our own road." We must take Marx's brilliant work "Critique of the Gotha Program" as weapon, thoroughly criticize the reactionary fallacies of Lassale and

Lin Piao and company that were opposed to the proletarian dictatorship, resolutely persist in continuing the revolution under the dictatorship of the proletariat, and carry the campaign to criticize Lin Piao and Confucius through to the end.

*

Adhere to the Socialist Principle of Distribution

by

Meng Hsiu-ling (蒙秀玲)

In the "Critique of the Gotha Program," Marx scientifically predicted the two stages of the development of communism, analyzed the mode of distribution of social products, discussed the principle of "from each according to his ability and to each according to his work" that must be carried out at the first stage of communism, i.e., the historical period of socialism, and incisively criticized Lassalle's theory of "distribution." Lassalle publicized that the cause of poverty in capitalist society lay in the growth of population and not capitalist exploitation, and that so long as the products were distributed "in full" according to the principle of "equal right" to all members of society, socialism could be ushered in. Marx pointed out, "Any kind of distribution of means of consumption is nothing more than the consequence of the distribution of the condition of production themselves; the latter kind of distribution, however, is a feature of the mode of production itself." ("Critique of the Gotha Program") This is to say that whichever class that holds the means of production in its hands decides distribution. The capitalist mode of production or the bourgeois ownership of the means of production decides the bourgeois control of the right of distribution of means of consumption, the inevitable wealth of the bourgeoisie and the inevitable poverty of the laboring people.

A century ago, Lassalle's reactionary fallacy had already been smashed to smithereens by Marx and had already been swept onto the garbage heap of history. But Lassalle's opportunist viewpoint is still manifested in continually changing forms under the new situation of class struggle. Under the cloak of building "true socialism" Lin Piao and company cast forth their counter-revolutionary black program entitled "Outline of Project '571'," the reactionary slogan "the people are rich and the country is powerful" and tried their utmost to oppose the socialist principle of distribution. We must thoroughly criticize this reactionary fallacy.

Chairman Mao points out, "On the question of distribution, we must give due consideration to the interests of the state, the collective and the individual." This is the solely correct principle for handling distribution in the historical period of socialism. Meanwhile, we also must implement the policies of "Be prepared against war, be prepared against natural disasters and do everything for the people" and "Dig tunnels deep, store grain everywhere and never seek hegemony." In our country, the

interests of the state, the collective and the individual are entirely identical. As Marx put it, "What is withheld from the producer in his capacity as a private individual will also benefit him directly or indirectly in his capacity as a member of society." ("Critique of the Gotha Program") This shows that socialist accumulation comes from the people and benefits in turn the people.

The policy of "making the people rich and the country powerful," "distributing more" and "taking more," and distributing and consuming everything advocated by Lin Piao is entirely a reprint of Lassalle's so-called "full income from labor" and deceitful talk habitually used by the exploiting classes. The ruling classes in all ages always used the pretext of "for the people" to deceive the people so that they could rule and exploit the laboring people.

Confucius on the one hand eloquently talked about his desire to "enrich the people" and "benefit the people," but on the other, he called on the laboring people to "bear poverty uncomplainingly" and be resigned willingly to the enslavement and oppression of the exploiting classes. This fully exposed that in advocating the desire to "enrich the people" and "benefit the people," as he actually wanted to "enrich" once again the "people in obscurity" recalled by him, i.e., the fallen slave-owning aristocrats, so that they could serve him in "subduing one's self and returning to propriety" and restoring the slave system. Imitating Confucius' tune of "enriching the people" and "benefiting the people," Lin Piao cast forth the reactionary slogan of "making the people rich and the country powerful" which was also in the service of his "subduing one's self and returning to propriety" and restoring capitalism.

In class society, the "people" are divided into classes. Whether "the people are rich" or "the people are poor" can never be viewed apart from class analysis and from the question of which class has the means of production in its hands. After liberation, our country has established the dictatorship of the proletariat, confiscated the means of production owned by the landlord and bourgeois classes, put them under the collective ownership of the state, and carried out the principle of distribution according to work. Our broad masses of workers and poor and lower-middle peasants have changed from the poor to the rich, while the landlord and bourgeois classes have changed from the rich to the "poor" and could no longer lead a dissipate life. Taking the stand of the landlord and bourgeois classes to weigh who were "poor" or "rich," Lin Piao deliberately juggled right and wrong and set the interests of the state against the interests of the people in a vain attempt to sow discord in the relations between the people and the Party and the state. His vicious aim was to seize back their means of production taken away by the broad masses of the people, restore their lost "paradise," wipe out the socialist accumulation of the state and the collective, disintegrate the socialist economy and restore capitalism. We must "read and study seriously and have a good grasp of Marxism," thoroughly criticize Lin Piao's reactionary fallacy, doggedly place proletarian politics in command, doggedly develop

the socialist economy and doggedly adhere to the socialist principle of distribution in an effort to consolidate and strengthen the proletarian dictatorship.

*

The Dictatorship of the Proletariat Must Be Strengthened

by

Feng Chi-ying (封继英)

The reactionary "Critique of the Gotha Program" tried its utmost to obliterate class struggle and cover up the class nature of the German Empire. It advocated such fallacies as "free state," "use all legitimate means to fight for the free state and socialism," etc. Freedom partakes of class nature. Never has there been "freedom" standing above classes. At that time, in a country like Germany, there was only the freedom of the bourgeoisie exploiting and oppressing the laboring people and not the least freedom of the laboring people from exploitation and oppression. Marxism holds that in class society, the state is a tool of class oppression. Historically there have existed states in various forms. But there is only the distinction between revolutionary and counter-revolutionary dictatorships and never any distinction between the exercise or non-exercise of dictatorship.

Chairman Mao points out, "The revolutionary dictatorship of the counter-revolutionary dictatorship are opposed to each other by nature, with the former learning from the latter." The proletariat has learned this at a very high price. Bloody lessons tell the proletariat that although the reactionary classes cry at the top of their voice such deceptive slogans as "loyalty and forbearance" and "benevolence and love," they themselves always first make use of counter-revolutionary violence and exercise ruthless rule by violence over the laboring people. The revolutionary people must do to others what others do to them, use revolutionary violence to hit back at counter-revolutionary violence, and replace the counter-revolutionary dictatorship with the revolutionary dictatorship. Otherwise, the revolution will fail, the people will come to grief and the state will perish.

Since the liberation of our country, the facts of class struggle and the two-line struggle within the Party tell us that the representative figures of the exploiting classes who have wormed their way into the Party are never reconciled to their defeat. Renegade and traitor Lin Piao maliciously vilified the proletarian dictatorship as "dictatorial" and "tyrannical." He brought out the dead souls of Confucius and Mencius, flaunted the black banner of "subduing one's self and returning to propriety" and wanted to do things according to Confucius' extremely reactionary political view of "Reviving the states that are extinct, restoring families whose line of succession has been broken and calling to office

those who have fallen into obscurity," so as to attain the vicious aim of subverting the proletarian dictatorship and restoring capitalism. The realities of class struggle tells us that the state power of the proletarian dictatorship should not be weakened but should be strengthened. Just as the great leader Chairman Mao pointed out long ago, "All the experience accumulated by the Chinese people in several decades tells us that we must implement the people's democratic dictatorship or the democratic dictatorship of the people. In sum, it amounts to the same thing, namely to deprive the reactionaries of the right to speak and give only the people such right."

Lin Piao vainly attempted to subvert the proletarian dictatorship, but as a result, he knocked his head against the bastion of iron of the proletarian dictatorship and was smashed to smithereens. This is an inevitable end for all enemies of the proletariat.

*

The Socialist System of Ownership Cannot Be Changed

by

Yao Chia-lien (姚家蓮)

The reactionary "Critique of the Gotha Program" absurdly claimed that "labor is the source of all wealth and all culture." Marx gave tit for tat pointing out, "Labor is not the source of all wealth." ("Critique of the Gotha Program") Don't overlook just the difference of a word. This is a reflection of struggle between the two classes and the two lines.

In society marked by class exploitation and oppression, the broad masses of laboring people toil and moil all the year round but have lead a pathetic life marked by "ramshackle huts without a roof, bedraggled dresses that leave the bodies bare, and worn pots that leak." But those rulers "whose four limbs are unaccustomed to toil and who cannot distinguish between the five kinds of cereals" and those parasites "who find emolument in learning" on the contrary lead an extravagant and profligate life of one who "did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small." This is because the means of production are grasped in the hands of the landlord and bourgeois classes and the wealth created by the laboring people is completely swallowed up by them.

Marx pointed out, "Only in so far as man from the beginning behaves toward nature, the primary source of all instruments and subjects of labor, as an owner, treats her as belonging to him, does his labor become the source of use values, therefore also of wealth." ("Critique of the Gotha Program") This tells us that to enjoy the fruits of their own labor, the laborers must seize back all the means of production from the landlord and bourgeois classes. To achieve this aim, we must also use revolutionary violence to thoroughly smash the old state apparatus and establish the proletarian dictatorship.

Under the brilliant and wise leadership of the Party and Chairman Mao, our people have overthrown the three great mountains and seized back from the hands of capitalists the means of production. Our laboring people have become masters of the country. Thereafter, we laboring people not only can enjoy the fruits of their own labor but also use their pair of diligent hands to build an initially prosperous and powerful socialist country along the road of socialist industrialization and collectivization charted by Chairman Mao.

To realize the vicious aim of "subduing one's self and returning to propriety," the bourgeois careerist, conspirator and counter-revolutionary double-dealer Lin Piao brought out the dead corpse of Confucius. Imitating the tune of Lassalle, he maliciously attacked our socialism as "a rich state with its people in poverty" and clamored for the establishment of so-called "true socialism" that would make "the people rich and the state powerful." Very obviously, what Lin Piao wanted to make "rich" were by no means the broad masses of laboring people but the landlord and bourgeois jackals that exploited and oppressed the broad masses of laboring people. What he wanted to make "powerful" was by no means the socialist new China but the semi-feudal and semi-colonial old China which he wanted to restore.

Before liberation, like the broad masses of poor and lower-middle peasants, I led a life of poverty best described by the saying, "By day there is no chicken pecking at rice; at night there is no rat nibbling at grain." After liberation, under the leadership of the Party and Chairman Mao, the poor and lower-middle peasants have emancipated themselves politically and economically. They also have emancipated themselves culturally. In the past, for generations none of our family was able to read. Now, three of my brothers and sisters are at school. I have also gone to a new-type socialist university.

Those who are fully exposed to the biting cold of winter are most receptive to the caressing warmth of sunshine; those who were fully exposed to the miseries of the past are most conscious of today's happiness. Lin Piao and company vainly attempted to restore the system of private ownership of the landlord and bourgeois classes and make the laboring people suffer from exploitation and oppression all over again. How could we consent to this? Their deceptive tactics could only be a replay of Lassalle's old tactics. We must seriously read and study, master such a sharp weapon as Marxism-Leninism-Mao Tse-tung's thought and make a penetrating and thorough criticism of the reactionary fallacies of Lin Piao and company.

*

A Sharp Weapon for the Criticism of the Doctrine of the Mean

by

Li O (李鄂)

In the preface to the "Critique of the Gotha Program," Engels warmly praised, "The ruthless severity with which the draft program is dissected here, the mercilessness with which the results obtained are enunciated and the shortcomings of the draft laid bare...." "The Marxist attitude to the line adopted by Lassalle in his agitation from the very beginning is clearly and firmly set forth, both as regards Lassalle's economic principles and his tactics." This shows the courage of the Marxist proletarian revolutionaries and their spirit of going against the tide in adhering to the revolutionary principles. The "Critique of the Gotha Program" is a brilliant document of irreconcilable struggle against the opportunist line. In the current struggle to criticize Lin Piao and Confucius, it is a sharp weapon for us to criticize the reactionary "doctrine of the Mean."

Marx hit the nail on the head pointing out that the "Gotha Program" was an "awfully bad program liable to corrupt the Party." It was bad in that it ran counter to Marx's admonition that we could in no way "trade on principle," was obsessed with the slogan of "unity" of the Lassalle group, gave up the revolutionary principles and unconditionally surrendered to the Lassalle group. It was corruptive in that it rebelled against the Marxist doctrine on proletarian revolution and proletarian dictatorship,advocated the realization of "socialism" through legitimate means and reliance on "state help" from the bourgeoisie. It was a product of reconciliation with and capitulation to opportunism and a black specimen advocating "class reconciliation." In the struggle against Lassalle's opportunism, Marx displayed his dauntless revolutionary spirit in defending the proletarian revolutionary principles and setting for us a brilliant example in persisting in struggle, opposing conciliation, persisting in revolution and opposing retrogression.

Prompted by the political need of restoring capitalism, Lin Piao and company stepped into the shoes of Confucius and imitated the tune of Lassalle in peddling the reactionary "doctrine of the Mean," vigorously advocating the "doctrine of the Mean....is rational," and spreading the reactionary fallacy that "when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends." He vociferously slandered and attacked our Party's struggle against revisionism and nonsensically said that the struggle against Wang Ming, chieftain of the opportunist line within the Party was "carried to the extreme" and that the revelation of the crimes of Soviet revisionist social imperialism was "done to excess." To tell the truth, the vicious aim of the "doctrine of the Mean" publicized by Lin Piao and company was prompted by a vain attempt to dampen the fighting spirit of the people, bind the people hand and foot, keep the people from rising in struggle and place our country

under the "nuclear umbrella" of Soviet revisionism so as to make it a social-imperialist colony. The so-called "rationality" of the doctrine of the Mean meant its "appealing" to the "reason" of the bourgeoisie and "appealing" to the "reason" of revisionism.

The great leader Chairman Mao teaches us, "It is either the east wind prevailing over the west wind or the west wind prevailing over the east wind." ("The Bourgeois Orientation of Wen-hui Pao Should Be Criticized") Struggle makes for progress. Non-struggle leads to retrogression, collapse and revisionism. At present, in the battle to criticize Lin Piao and Confucius, we must bravely defend the Marxist-Leninist principles, use the ideological weapon of Marxism to unmask the "doctrine of the Mean," and eliminate the manifestations and the influence of Lin Piao's counter-revolutionary revisionist line. In studying the "Critique of the Gotha Program," we must learn from the revolutionary teacher his dauntless spirit of going against the tide, dare to struggle and be good at struggle, and struggle until the light of Marxism-Leninism-Mao Tse-tung's thought floods the whole globe and until the Internationale is translated into reality all over the world.

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Criticism of Lin Piao, Confucius on Northwest China Grassland

(NCNA-English Urumchi, Jul. 7, 1974)

an animal husbandry people's commune in china's far northwest had another good lambing season this year as the movement to criticize lin piao and confucius is sweeping the gungnais grassland in the sinkiang uighur autonomous region.

nearly all full-grown animals tided over the last winter-spring season, and the survival rate of lambs was 28 per cent higher than last year's.

the tungfeng (east wind) commune, formed by people of kazakh, uighur, khalkhas, mongolian, hui and han nationalities, is located in hsinyuan county of the ili kazakh autonomous chou at the foot of the tienshan mountains. its work of spring ploughing and sowing this year was also better than in any previous year.

thanks to the socialist emulation campaign over the last two years, the proportion of high-yield herds among the 300 herds in the commune has increased from one or two per cent to over 30 per cent at present. the campaign was touched off by the example of seven herdsmen's households which came to light in late 1970 when the commune was summing up its experience in learning from tachai, national pace-setter in agriculture. at the request of local multi-national herdsmen, the commune party committee spread the campaign to all the production brigades. the movement to criticize lin piao and confucius has lent fresh impetus to the campaign.

one of the activists in the current criticism movement and the emulation campaign is 70-year-old manapu, deputy secretary of a brigade party branch and a model herdsman of kazakh nationality. he has in the last few months travelled over 400 kilometres on horseback to explain the tremendous significance of the criticism of lin piao and confucius. he has himself taken the lead in repudiating lin piao's crimes in preaching the confucian precept "restrain oneself and return to the rites" in an attempt to restore capitalism in china.

manapu often gets his family together to recall their misery in the old society and contrast it with their happy life after liberation while criticizing lin piao and confucius. on one occasion, the old man said: "we kazakhs have been emancipated under the leadership of chairman mao and the communist party. but the renegade and traitor lin piao attempted to return to the old order and reduce our country to a colony of soviet revisionist social-imperialism. we won't tolerate this counter-revolutionary scheme." the whole family pledged to deepen

criticism of lin piao's crimes of treachery, go all out to build socialism and safeguard and consolidate the dictatorship of the proletariat.

manapu's family has turned their hatred for lin piao and company into a powerful motive force for grasping revolution and promoting production. his son hayirpieke has redoubled his efforts in production since the current criticism movement began. he worked day and night during the lambing season, grazing his herd, helping with the ewes, tending the lambs, and doing a host of other chores. "i am glad to do whatever heavy work that is necessary for the cause of socialism," he said. his herd of 280 fine-wool sheep went through the winter-spring season safe and sound, and the propagation rate of the ewes reached 127 lambs per hundred sheep, beating his long-standing record of 110.

the commune now boasts many model herdsmen like manapu and hayirpieke, and well over 100 herds are giving high yields.

large-scale construction work is under way in the commune, with a group of young women busy building sheds and paddocks on the grazing grounds. ayihsiahan, leader of the group, said that the herdsmen's enthusiasm for building up the grassland soared during the movement to criticize lin piao and confucius. many teenagers also lent a hand in construction work during their holidays.

the young group leader, an 18-year-old kazakh girl, has been to the commune-run study class on criticism of lin piao and confucius. she and a group of other girls often meet to study works by marx, engels, lenin and stalin and chairman mao and make revolutionary criticism in the evenings and other off-hours. citing the rapid growth of construction work and animal husbandry on the grassland during the cultural revolution, they have forcefully criticized the reactionary theory that "everything is decided by heaven" advocated by confucius and lin piao, and this has in turn fired their spirit of self-reliance. since the beginning of this year, they have doubled their efficiency and in cooperation with men, built and improved 14 sheds and paddocks within a short time.

a cadre on the commune said that the scale and number of grassland improvement projects there this year were much bigger than before. so far over 80 of the more than 100 houses, sheds and paddocks scheduled for 1974 have been completed.

the local herdsmen have shifted from nomadic to settled life and from dependence on the elements to control of nature in animal husbandry. there were scarcely any houses and other structures on the grassland in the pre-liberation days and animal husbandry was impeded owing to frequent natural calamities. steady changes have taken place in the pastoral

areas since liberation with state assistance. the local herdsmen have in recent years built more than 20 settlements with 700 houses, 500 sheds and paddocks and 200 other structures including artificial insemination stations, lambing rooms and dipping vats. the buildings are solid enough to protect the local people and their herds against a cold 40 degrees of frost centigrade.

in the course of criticizing lin piao and confucius, cadres of different nationalities here have repudiated the reactionary idealist view of history that "the highest are the wise and the lowest are the stupid" and that "those who work with their minds govern, those who work with their hands are governed". they have carried forward the revolutionary work style of maintaining close contact with the masses, and often join the herdsmen in productive labour wherever they go.

while the herds were being transferred from the winter to the spring grazing grounds earlier this year, the road was blocked by a heavy snow. when the news reached the commune headquarters, cadres of various nationalities set out in a severe cold more than 30 degrees under freezing point and, ploughing through waist-deep snow, covered over 20 kilometres through the night to reach the marooned men and herds. the cadres and herdsmen opened a trail in the snow, brought in fodder to the animals and led them safely to the spring grazing grounds. acclaiming the cadres for their exemplary deed, the herdsmen said: "led by such good cadres, we are sure to surmount any difficulties however serious they are exclamation"

CONFRONTATION BETWEEN CHIH OF LIUHSIA AND CONFUCIUS

Hung-ch'i Article on Exploits of Leader of Slave Uprising Liuhsia Chih

(NCNA-English Peking, Jul. 8, 1974)

the historic exploits of liuhsia chih, outstanding leader of a slave uprising more than 2,000 years ago and a hero in the confrontation of confucius, is the subject of an article by kan ching in the no. six issue of the journal "red flag".

the great slave revolt led by spartacus in the first century b.c. marked an earth-shaking event in the history of ancient rome, the article states. marx praised spartacus as a "noble character, a real representative of the ancient proletariat". lenin wrote of him as "one of the most prominent heroes of one of the greatest revolts of slaves, which took place about two thousand years ago". in china the great slave uprising led by liuhsia chih during the late spring and autumn period (770-476 b.c.), in terms of scale and duration and its role in history, shines forth brightly like the great slave revolt led by spartacus. the uprising under liuhsia chih's leadership not only occupies a prominent place in ancient chinese history, but also deserves a place in the world history of the slave revolution, the article points out. recognizing that the working people are the makers of history, we should eulogize their struggle to criticize and oppose confucius and apply the weapon of marxism-leninism to penetratingly criticize and thoroughly repudiate the doctrines of confucius and mencius and the counter-revolutionary revisionist line of lin piao.

the title of the article is "a people's hero is not to be negated -- a criticism of the distortion and slander against liuhsia chih by the worshippers of confucius". in line with the historical materialism of marxism-leninism-mao tsetung thought, the writer of the article criticizes the worshippers of confucius for their attacks and slanders against liuhsia chih and affirms the historic merit of liuhsia chih's deeds in the struggle to criticize confucius. he refutes the reactionary assumption by feudal scholars that the story about liuhsia chih, "chih the robber", in the "chuang tzu" was a myth. thus he restores truth to history.

in the 2,000 years and more of china's feudal society there existed two diametrically opposed appraisals of liuhsia chih, leader of a slave uprising. the working people and some progressive thinkers extolled him and cherished his memory; but the disciples and followers of confucius (551-479 b.c.) and other reactionaries, like confucius in his lifetime, became panic-stricken at the merest mention of his name. they vilified and attacked liuhsia chih. to cover up the counter-revolutionary crimes of confucius, they distorted history by ignoring him altogether or denying his existence and tried, unsuccessfully, to wipe out the

fact that in his lifetime he had profoundly refuted the slave-holders' "sage".

according to historical data, the article says, we can confirm that liuhsia chih lived in liuhsia, in the western part of the state of lu (in present-day shantung province), in the late spring and autumn period (770-476 b.c.). "chuang tzu", "spring and autumn annals of lu pu-wei", "huai nan tzu" and a number of other historical books describe him as a tall figure of outstanding mettle, whose thoughts, like the flow of a fountain, followed no preordained channel; whose will, like the whirlwind, could not be shackled. his courage was great enough to repel intruding enemy troops, and his eloquence such that he could refute any hypocritical and glib-tongued spokesman of the slave-owning class. in attacking the slave-owners' court-yards he showed resourcefulness and courage. the wealth he retrieved from the hands of the slave-owners he distributed with wisdom and justice. for his fine qualities, he was supported and loved by the masses, and all revolutionary people respected him.

the late spring and autumn period in which liuhsia chih lived was a great epoch of social change in china, an epoch of transition from slavery to feudalism. although the slave system was on the verge of collapse, the reactionary ruling class had no intention of willingly withdrawing from the arena of history. marx said: "force is the midwife of every old society pregnant with a new one." the slave uprising under liuhsia chih's leadership was a heroic attempt by the exploited classes in ancient chinese history to solve the social contradictions of their time through armed struggle.

a number of ancient books recorded that the rebellious slave forces commanded by liuhsia chih had 9,000 men, enough to strike terror in the hearts of the troops of the slave-owners mustered by various ducal states. confucius, in the service of the slave-owners' attempts to violently suppress the uprising, arranged an interview with liuhsia chih in person. by promising to "build a city as big as several hundred square kilometres" for him and to "respect this general as a duke", he tried to bribe liuhsia chih into abandoning the armed struggle and become a docile subject under the slave-owners' rule. but with sword in hand, liuhsia chih, as the leader of the slave uprising, sternly confronted confucius with accusations of his many crimes in the desperate defence of and attempts to restore the slave-owning system; he denounced confucius as a fanatical restorationist who was trying to turn history backward, an unscrupulous intriguer who extolled "filial piety and brotherly duty" in order to acquire "wealth and honours", a "cunning and deceitful person", a parasite "getting food without farming and clothes without weaving". liuhsia chih declared confucius guilty of heinous crimes deserving a death warrant, and ordered him to take himself off without delay. liuhsia chih so thoroughly frightened confucius that, ashen-faced and tongue-tied, he fled the place in panic.

the frontal confrontation between liuhsia chih and confucius was a confrontation between revolution and counter-revolution, between the two classes -- the slaves and the slave owners -- an expression of their different world outlooks. chih represented the interest of the labouring people. truth was on his side. he dared to challenge the slave-owners' chieftains and their "sage" confucius. with indomitable spirit, he criticized incisively the old man-eating ethical code and ideas advocated by confucius in protection of the slave-owning system. liuhsia chih's daring spirit shone like a beacon through the following generations.

in china's history quite a number of progressive politicians and thinkers opposed confucius to a greater or lesser degree but few were as sharp and penetrating in their criticisms as liuhsia chih. this was because he not only represented the slave class but had himself suffered from the cruel exploitation and oppression of the slave-owning system. he understood with utmost clarity the reactionary nature of the confucian doctrines. liuhsia chih pilloried confucius and mencius as the deadly enemies of the labouring people. at every upsurge of revolution it was the labouring people who stood at the forefront of the struggle to oppose confucius, quite naturally, for without first breaking the reactionary chains that bounded their outlook they could not rise in revolt.

the slave uprising led by liuhsia chih had clearcut aims. he attacked the reactionary confucian fallacies that it was right to oppress and exploit others and wrong to revolt. he longed for an egalitarian society in which "those who till have grain, those who weave have clothes and people have no wish to harm others". he opposed the slave-owning system with its oppression, exploitation and brutal treatment of the slaves while its rulers did no work and lived like parasites. it was because of such clear social demands that the slave uprising dealt heavy blows at the slave-owners economically and shook the slave-owning system politically. because of this the uprising gave history a great forward push.

liuhsia chih was an outstanding hero and leader of the slave uprising and no record exists of his defeat.

an ancient book states that chih's death-bed request was that a bronze hammer be put in his coffin to enable him to smash the heads of the chieftains of the slave-owners of the shang dynasty (16th century b.c.-11th century b.c.) and the chou dynasty (11th century b.c.-256 b.c.) in case he met up with them in the next world. true or not, it demonstrates the depth of hatred felt for these "ancient kings" and the confucian precepts of going back to the ancient and retrogression. it also shows liuhsia chih's indomitability and consistency.

the article quotes chairman mao: "in class society everyone lives as a member of a particular class, and

every kind of thinking, without exception, is stamped with the brand of a class". in the eyes of the labouring people, the slave uprising led by liuhsia chih was excellent exclamation some advocates of change and a number of progressives made positive assessments of them. the worshippers of confucius, however, regarded liuhsia chih as a menace and rabidly attacked and slandered him.

confucius' orthodox follower meng ke (390 b.c.-305 b.c.) slandered liuhsia chih's disciples as people who rose at cock-crow to seek material gain; lu pu-wei, a big slave-owner of the chin state (221 b.c.-206 b.c.), liu hsiang, a representative of the confucianists of the western han dynasty (206 b.c.-24 a.d.), chu hsi, chief of the worshippers of confucius in the southern sung dynasty (1127 a.d.-1279 a.d.) and the reactionary scholar yu yueh of the ching dynasty (1644 a.d.-1911 a.d.) all hurled virulent abuse at liuhsia chih and the insurrectionists he led. actually, the attacks made on liuhsia chih by the confucius worshippers were not new but stemmed from the nonsensical confucian fallacy that "the superior man thinks in terms of righteousness, the inferior man thinks in terms of gain."

marxism holds that "morality has always been class morality". the so-called morality which the exploiting classes describe as universal, immutable and transcending all classes is a fraud; no such morality has ever existed. the proletariat does not negate the interests of people in general but analyses which class an individual's actions serve. chairman mao pointed out: "there is no 'ism' in the world that transcends utilitarian considerations; in class society there can be only the utilitarianism of this or that class." revolution means changing the form of ownership of the means of production and victory for the interests of one class or certain classes. the uprising led by liuhsia chih was directed toward the liberation of the slaves. it dealt heavy blows at the slave system and forcibly prepared the way for social progress. as such it undermined the slave system, and contributed to the development of history.

confucius and mencius viciously slandered the revolt led by liuhsia chih as something carried out "for private gain". their criminal purpose was to create and rally counter-revolutionary opinion so that the reactionary ruling classes could suppress the people's uprisings and permanently subject the labouring people to greater exploitation and enslavement. actually, it was confucius, mencius and their followers who feverishly sought after private gain. while confucius hypocritically and shamelessly mouthed that "riches and honours acquired by unrighteousness are to me as a floating cloud." in fact it is mencius who gives the lie to these fine words. he tells us that "if confucius was three months without being employed by some sovereign, he looked anxious and unhappy. when he passed from the boundary of a state, he was sure to carry with him his proper gift of introduction." the renegade and traitor

lin piao slandered the labouring people by saying that when they met they greeted each other with: "wish you good fortune and wealth exclamation" but in fact it was he himself, a political swindler attempting to restore capitalism, who harped on "a small amount of investment brings profit of ten thousand fold." such is the true nature of all double-dealers, from confucius to lin piao, who also talked glibly about "righteousness" without "gain".

the article again quotes chairman mao: "there is absolutely no such thing in the world as love or hatred without reason or cause." the worshippers of confucius went to great lengths to attack liuhsia chih in order to oppose revolution and bring about retrogression; the labouring people, on the other hand, warmly praised him because they wanted to resist and make revolution.

tales of the heroic deeds of the leader of the insurrection liuhsia chih spread far and wide as early as the late spring and autumn period and early warring states (476 b.c.-221 b.c.). hsun kuang (circa 298 b.c.-238 b.c.), a representative of the legalist school, recorded in his works the fact that the revolutionary deeds of liuhsia chih were always on the lips of the people and that "his prestige shines like the sun and the moon and will go down in history like that of shun and yu (two great ancient legendary emperors.)" in the dark feudal society, the labouring people struggling to win their own emancipation, revered liuhsia chih and cherished his memory, praising him as their hero. these sentiments were reflected in the works of chou mi who lived in the late southern sung dynasty. he said: the ancient people praised liuhsia chih as a wise man of the people because he had sublime confidence in revolution and distinguished himself in revolution. some folk operas and novels were also woven around his heroic image. legends about liuhsia chih's heroic deeds are particularly popular among the people in puyang county, honan province, and in taiyuan city, shansi province. in short, the heroic deeds of liuhsia chih spread far and wide among labouring people throughout the entire feudal period of more than two thousand years. his great name is enshrined in the hearts of the labouring people and will be handed on for a hundred generations. confucius and his followers, who attacked and slandered liuhsia chih, like all reactionaries will be swept into the rubbish heap of history by the labouring people.

the article cites a large number of facts refuting the assertion made by feudal scribes that "robber chih" written by chuang tzu (365 b.c.-290 b.c., of sung state of the warring states period) was a myth. the article states that there is no doubt that liuhsia chih was a real person. although his revolutionary deeds were virulently slandered during the four or five hundred years from the warring states period to eastern han (25 a.d.-220 a.d.), by the followers of confucius and mencius, none denied him historical reality. during the period of western tsin (265 a.d.-316 a.d.), with the establishment of confucius' reactionary position in the ideological sphere, the criticism of confucius by liuhsia chih,

which is recorded in the chapter "robber chih" of "chuang tzu" was looked on as a troublesome thorn in their side. they were made uneasy when they realized that even if they continued their attacks on liuhsia chih, they could not offset the growing influence among the labouring people of liuhsia chih's trenchant criticism. then kuo hsiang, a ruling class hack, resorted to the doctoring and distorting of history in annotating the book "chuang tzu", in which he asserted that "robber chih" was only a myth. in the chapter on "robber chih", he alleged that liuhsia chi, known as brother of liuhsia chih, was not his brother at all but one liuhsia hui born some 80 years before confucius. basing himself on this, he put forward the arbitrary opinion that liuhsia chih and confucius could not have lived at the same time and so goes on to negate liuhsia chih's criticism of confucius and his very existence. the article points out that since most of those who later annotated the "chuang tzu" were devotees of confucius, they repeated kuo hsiang's assertion. the reactionary transformation of "chih the robber" into a myth, first fabricated by kuo hsiang of the western tsin to distort history, was upheld by the reactionary ruling classes as an orthodox concept over the past thousand years or more.

such an assertion concocted by the worshippers of confucius to deceive the people, the article points out, is completely absurd. the fact that liuhsia chi and liuhsia hui were two real persons is clearly recorded in works antedating the chin dynasty. liuhsia chi and his younger brother liuhsia chih lived at the same time as confucius. this objective historical fact is recorded in a number of works of the western han and eastern han and ming dynasties (1368 a.d.-1644 a.d.). chih and his revolutionary deeds are also widely recorded in writings antedating the chin dynasty and in those of the han dynasty (206 b.c.-220 a.d.). up till now, 45 relevant articles which provide historical evidence have been found in 17 works. such an abundance of ancient records can not be denied by the confucius worshippers since the western tsin dynasty, however much kuo hsiang tried to make into one two persons of totally different times. this was not history, but a flagrant fabrication.

the article concludes by saying that the chapter "chih the robber" in "chuang tzu" was based on many stories of liuhsia chih's heroic deeds kept alive by the labouring people. though these writings may contain some minor inaccuracies and erroneous concepts, when we use the historical materialist viewpoint to make a concrete analysis, discard the dross and eliminate the false to retain the true and the essential, the historical truth emerges. works based on stories handed down by the labouring people are far more reliable than the official "classics" fabricated by the devotees of confucius according to the idealist concept of history which "keeps those facts which conforms to the doctrines (of confucius and mencius) and discards those which depart from it".

PARTY MEMBERSHIP

Party Organizations Expand in Northeast China Minority Area

(NCNA-English Changchun, Jul. 8, 1974)

more than 16,000 people have been admitted into the communist party in the yenpien korean autonomous chou of kirin province, northeast china, since the great proletarian cultural revolution began in 1966. half of the new party members are of korean nationality.

a large number of activists have come to the fore during the cultural revolution and the movement to criticize lin piao and confucius. party organizations at all levels in yenpien have organized them to study works of marxism-leninism-mao tsetung thought, the new party constitution, the history of the two-line struggle within the party and the party's basic line. this has helped heighten their consciousness of class struggle and the struggle between the two lines. in accordance with the principle of being active but prudent in increasing party membership, the various party branches have admitted the advanced elements into the party. as a result, the number of production brigade party branches increased by 212 and production team party cells by 1,436 compared with before the cultural revolution. these party organizations at the rural grassroots level have strengthened their ideological and theoretical building through class struggle and the two-line struggle. they are leading the masses in deepening the movement to learn from the tachai production brigade, national pace-setter in agriculture, and playing the role of fighting bastions.

a considerable number of new party members are young people. to ensure that they become qualified successors to the proletarian revolutionary cause, the party organizations have assigned many young party members to strengthen the leading bodies at various levels. some new party members have been elected to party committees at provincial, chou and county levels, and some have become deputy party secretaries in rural communes or industrial enterprises. according to a survey of five communes in yenchi county, about sixty per cent of the production brigade party branch secretaries and deputy secretaries are young people who have joined the party during the cultural revolution. the new cadres have modestly learned from veteran cadres and are willing to shoulder heavy responsibilities. they are vigorous in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. this has helped increase the fighting capacity of party organizations.

chin ching-lu of korean nationality, who joined the party in 1972, is now party branch secretary of wolung production brigade in holung county. working in cooperation with other party branch committee members, he has conscientiously carried out the party's basic line, kept to the socialist road and led the commune members in building up the village through hard work. in 1973, the brigade's grain output averaged three tons per hectare, surpassing the target set in the national programme for agricultural development.

more than 3,600 women have been admitted into the party during the cultural revolution. they are playing an exemplary role in various fields of work. a 25-year-old communist of korean nationality named hsuan shun-chi is deputy party branch secretary of chinhua production brigade in holung county. for the past few years, she has led the women of her brigade in criticizing such fallacies spread by liu shao-chi and lin piao as "men are superior to women" and "women are useless". they organized a shock team to join the men in remaking nature in the movement to learn from tachai. last year, hsuan shun-chi had the honour to attend the party's tenth national congress as a representative of minority women.

hsu chin-lien, another young woman party member of korean nationality, works at the sintering workshop of the wolung iron and steel plant. she was cited as a model worker for her hard work in building the plant and outstanding achievements in production, and became vice-chairman of the autonomous chou trade union council and chairman of the plant trade union last year. in line with the party's fine tradition, she maintains close ties with the masses and continues to work on the floor. she often has heart-to-heart talks with her workmates and has won their praises.

LECTURES AND COURSES IN MARXISM-LENINISM FOR WORKERS, PEASANTS AND SOLDIERS

Peking Universities Give Marxist-Leninist Lectures to Workers, Peasants, Soldiers

(NCNA-English Peking, Jul. 7, 1974)

in the movement to criticize lin piao and confucius, lectures and short-term courses in marxist-leninist study are being given to workers, peasants and soldiers by departments of the arts in peking university and other higher educational institutions in the chinese capital.

when the criticism movement was forging ahead this spring, a number of teachers and students at peking university and other institutions left the campuses to explain the directives of the party central committee on the criticism of lin piao and confucius and other relevant material to a total audience of several hundred thousand workers, peasants, soldiers and government cadres.

the arts departments of these institutions later gave special-topic lectures in connection with the criticism of lin piao and confucius and with the study of works by marx, engels, lenin and stalin and chairman mao's works. among the dozen or so topics were: chairman mao's criticisms of the doctrines of confucius and mencius in the struggles against opportunist lines; lu hsun's fight against confucianism and criticism of confucius; the working people's struggles against confucius in chinese history; the confucius-worshipping and restorationist activities conducted by reactionaries after the 1911 revolution; and criticism of "restrain oneself and return to the rites."

a number of college teachers and students have recently lectured on the historical experience in the struggles between the confucian and legalist schools to an audience of more than 100,000.

in addition to "going out to society", the colleges invite workers, peasants and soldiers to attend short-term courses on the campuses. the departments of the arts in peking university have run nine such courses for 5,700 instructors in marxist-leninist study from 800 factories, mines, people's communes, army units, schools and other units. ranging from a few days to one or two months in duration, each course centres on a topic or a book. included are the directives of the party central committee on the criticism of lin piao and confucius and other relevant material, chairman mao's "on the correct handling of contradictions among the people" and other articles, marx's "critique of the gotha programme", engels' "anti-duhring", lenin's "materialism and empirio-criticism" and "imperialism, the highest stage of capitalism".

some departments are preparing to run short-term courses in the historical experience of the struggles between the confucian and legalist schools.

the lectures and courses are conducted in conformity with the principle that the workers, peasants and soldiers are the main revolutionary force. before giving a series of lectures to 1,800 worker-instructors, teachers of history at the peking teachers' university lectured tentatively among worker-instructors in some factories and improved their lectures after listening to their opinions.

in running short-term courses, peking university puts stress on self-study and group discussion and on developing the students' initiative. when lectures are necessary, cadres, teachers and students prepare them jointly and the students also take part in lecturing. the law department has made several cycles of the course in the "critique of gotha programme". some students who have completed the course join the teaching group as tutors until the next course is over. thus the teaching staff is constantly replenished by workers, peasants and soldiers. the latter in turn learn rapidly through practice.

after such study many worker-instructors in marxist study have become teachers at evening political schools in their factories. they have also helped the party organizations of many units run classes on marxist-leninist study and deepen the criticism of lin piao and confucius.

at the same time, a new situation has appeared in the revolution in arts education with changes in teaching methods and the contents of teaching material.

two hundred and thirty workers, peasants and soldiers and dozens of first-year students of the philosophy department recently attended a short-term course in "on the correct handling of contradictions among the people". they studied this article by chairman mao and criticized lin piao and confucius. the workers, peasants and soldiers on the one hand and the students on the other helped each other. they associated theory with practice and their discussions were always lively. in this way the students maintain close ties with the workers, peasants and soldiers outside the school. this is different from what it was like in old universities where teaching was confined to the classroom with the teacher as the central figure. students now study in an active and lively way and their ability to analyze and solve problems has improved.

the teachers of the arts have become more socialist-conscious and proficient by "going out to society and inviting workers, peasants and soldiers to campuses." the teaching group of the marxist theory on the state and law in the law department of peking university learned many things lively and practical from workers, peasants and soldiers who cited facts of the class struggle they had experienced to denounce lin piao for opposing the

dictatorship of the proletariat through the use of the confucian precept "benevolence, righteousness, loyalty and forbearance". combining theory with practice, the teachers re-studied the marxist theory on the state and acquired a better understanding of the dictatorship of the proletariat.

the arts teachers have increasingly realized that "to keep the school open to society" is one hundred per cent correct. experience shows that this helps the arts teachers keep in close contact with the workers, peasants and soldiers and receive their re-education. it helps promote the ideological and vocational progress of the arts teachers and accelerate the transformation of the arts departments.

INDUSTRIAL WORKERS

Young Workers in Peking Make Rapid Progress

(NCNA-English Peking, Jul. 8, 1974)

the number of young workers in peking's growing industrial and mining enterprises has increased to half of their total membership, forming a vital force in the cause of socialist revolution and socialist construction.

these young workers have been enrolled since the beginning of the great proletarian cultural revolution from among junior or senior middle-school leavers and educated young people who settled in the countryside. under the care of the party organizations and veteran workers in the enterprises, they have assiduously studied writings by marx, engels, lenin and stalin and chairman mao's works. the young workers take part in the movement to criticize lin piao and confucius with soaring political enthusiasm. they run wall papers and special revolutionary mass criticism bulletins in their spare time, and write articles to criticize the counter-revolutionary revisionist line pushed by lin piao and the doctrines of confucius and mencius, an ideology of the decadent reactionary classes lin piao trumpeted.

the 25 young workers in the peking no. 5 building company, who are member of the spare-time theoretical study group led by 22-year-old wu chuan-min, an outstanding scaffold binder, now serve as instructors among the building workers in marxist-leninist study and stand in the van of the movement to criticize lin piao and confucius.

hsu hsiao-li, a young worker in the peking motor cycle plant, has studied such marxist classics as "manifesto of the communist party", "critique of the gotha programme", "the state and revolution" and all four volumes of the "selected works of mao tsetung". he has come to see more clearly from his study that, in order to wage an unswerving struggle against revisionism, the younger generation of the working class needs to master marxism, the theoretical weapon for revolution. only in this way can the young workers successfully carry on the cause of proletarian revolution and realize the great goal of communism.

there are now 18,000 spare-time theoretical study groups for young workers in peking, with a total membership of 166,700. many plants, mines and enterprises have sponsored evening political schools or short-term classes for young workers and have trained from among them a group of instructors.

while putting politics in command, these young people also exert themselves to learn skills. in the tungfanghung oil refinery, built in the cultural revolution, young people form the bulk of the work force. pump-operator li chuan of the catalytic workshop always has at his elbow a notebook in which to jot down his experience in work. the notes have proved so useful that the plant leadership has assigned technicians to help him compile a pamphlet for reference by other pump operators.

in the steel making workshop of the capital iron and steel company, 70 per cent of the workers are young people enrolled during the cultural revolution and most of the furnace tenders are young people about 25 years old. inspired by the principle of self-reliance, they have worked hard with the help of veterans to add new varieties of steel to meet the need of socialist construction. in the past few years, they successfully turned out more than one hundred new varieties including silicon steel, ball-bearing steel and spring steel.

in line with the principle of three-in-one combination of old, middle-aged and young cadres in the formation of leading bodies, quite a number of young workers have been promoted to leading posts at various levels, from the section, workshop and factory to the municipal level, greatly contributing to the youthfulness of the leadership.

METALLURGICAL INDUSTRY

Shanghai Metallurgical Industry Increases Variety of Products

(NCNA-English Shanghai, Jul. 8, 1974)

shanghai's metallurgical enterprises turned out 1,160 new products in the first half of this year -- 32 per cent more than in the same period of last year.

since the great proletarian cultural revolution began in 1966, shanghai's metallurgical industry has made rapid progress in increasing output and variety and improving the quality of its products. on its lists of products last year were more than 1,200 varities of steel and nearly 20,000 specifications of rolled steel, respectively two and three times the 1965 figures. the city could also produce 800 varieties of non-ferrous metals and 50,000 specifications of non-ferrous metal products, two and five times the 1965 figures.

during the current movement to criticize lin piao and confucius, metallurgical workers in shanghai condemned lin piao for peddling the confucian precept "restrain oneself and return to the rites" in a criminal attempt to restore capitalism. this greatly heightened their consciousness of class struggle and the struggle between the two lines and their enthusiasm for socialism. after criticizing such absurdities as "the highest are the wise and the lowest are the stupid", cadres at various levels became all the more conscious in relying on the wisdom of the masses for increasing variety. some plants laid down the rule that no one should turn down an order for new products unless the workers had discussed it. since the second half of last year, 8,000 people from shanghai's metallurgical industry visited more than 800 units in shanghai and other places to find out the demands for new varieties. arrangements were made on this basis to meet the demands.

in line with the principle of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts", metallurgical workers in shanghai this year succeeded in making a number of metals and metal products that had to be imported before. they used as far as possible metallic elements widely available in china to develop china's own series of metal products. attention was also paid to producing high-quality, low-cost metals that can replace expensive ones.

****
* FOREIGN RELATIONS *
****

CHINA AND CANADA

Liu Ai-feng Meets and Entertains Canadian Education Delegation

(NCNA-English Peking, Jul. 8, 1974)

liu ai-feng, a leading member of the scientific and educational group under the state council, met with and gave a banquet for all members of the canadian education delegation led by n.t. nemetz, chancellor of the university of british columbia, here this evening. guests and hosts had a friendly conversation.

present at the banquet were leading members of departments concerned including hsueh yu-shan, wu fan-wu, chang wei and huang hsin-pai. canadian ambassador to china c. john small was also present.

the delegation arrived in china on july 1 for a visit at the invitation of the state council's scientific and educational group. before arriving in peking yesterday, the canadian guests had toured kwangchow and shanghai where they visited educational institutions and factories.

CHINA AND CUBA

Chinese Government Trade Delegation Leader Chai Shu-fan Arrives in Cuba

(NCNA-English Havana, Jul. 6, 1974)

chai shu-fan, leader of the government trade delegation and vice-minister of foreign trade of the people's republic of china arrived here today to sign the 1974 china-cuba trade protocol. he flew here after taking part in the third u.n. conference on the law of the sea in caracas.

among those present at the airport to greet him were german amado blanco, vice-minister of foreign trade of cuba, and other officials of the foreign trade ministry. chang teh-chun, chinese ambassador to cuba and other officials of the chinese embassy were also present at the airport.

the members of the government trade delegation of the people's republic of china who arrived here on june 30 were also present.

CHINA AND GABON

Gabonese Goodwill Mission Leaves Kwangchow for Home

(NCNA-English Kwangchow, Jul. 7, 1974)

the goodwill mission from the gabon republic led by konighi okumba dokwatsegue, minister delegate to the presidency of the republic in charge of foreign affairs and cooperation, wound up its friendly visit to china and left here for home today.

the mission was seen off at the railway station by chiao lin-yi, vice-chairman of the kwangtung provincial revolutionary committee and chairman of the kwangchow municipal revolutionary committee, ho kung-kai, director of the african affairs department of the foreign ministry, and leading members of departments concerned.

yesterday evening, the kwangtung provincial revolutionary committee gave a banquet in honour of the distinguished gabonese guests.

the gabonese mission arrived here from shanghai on july 5. during their stay here, the guests visited an art ceramics works and a pottery building materials works, and attended a theatrical performance.

CHINA AND JAPAN

Liao Cheng-chih Meets Japanese Guests

(NCNA-English Peking, Jul. 8, 1974)

liao cheng-chih, president of the china-japan friendship association, today met and had a cordial and friendly conversation with all members of the visiting group of elderly activists in japan-china friendship. the group is led by matakichi tsuda, with ryokuryo tsuruno as deputy group leader and yoriko miura as secretary-general.

after the meeting, liao cheng-chih gave a banquet in honour of the japanese friends.

after their arrival in china on july 3, the japanese guests toured kwangchow and changsha. they arrived in peking on july 6, and will leave here on the 10th to visit northeast china before going home.

Japanese Badminton Delegation Leader Gives Reciprocal Banquet

(NCNA-English Peking, Jul. 8, 1974)

tokubey moritomo, leader of the japanese badminton delegation, gave a banquet here this evening to thank chinese organizations concerned for their warm welcome and reception.

chao cheng-hung, a leading member of the all-china sports federation; chi yu-hua, a leading member of the chinese badminton association, and chinese badminton players were guests at the banquet.

while in peking, the japanese badminton players held friendly matches with the chinese national badminton team and the chinese youth badminton team. they are to leave peking tomorrow to tour shanghai and kwangchow.

Japanese Repatriates from China Hold Rally on Occasion of "July 7 Incident" Anniversary

(NCNA-English Peking, Jul. 8, 1974)

the japanese liaison council for repatriates from china (orthodox) held a rally in tokyo yesterday on the occasion of the 37th anniversary of the "july 7 incident", according to the toho news agency.

the participants pledged themselves to promote the japan-china friendship based on the japan-china joint statement and expressed their determination to fight against the revival of japanese militarism.

the liaison council was formed by the japanese who had taken part in the war of aggression against china and were repatriated after the war. the aim of the council is to promote the japan-china friendship.

shigeru fujita, president of the council, and others addressed the rally. they talked from their own experience to denounce the crimes of japanese militarism in the war of aggression against china.

fujita also condemned a handful of reactionary forces in japan including the "seiran kai" for their vicious activities to undermine the japan-china friendship.

over 250 peoples from various social strata in tokyo participated in the rally.

Japan, China Hold Friendly Gymnastic Contest in Yokohama

(NCNA-English Tokyo, Jul. 8, 1974)

a friendly gymnastic contest between japan and china took place in yokohama on july 6 and 7. it was jointly organized by the japan gymnastic association and the japan-china cultural exchange association.

an opening ceremony was held saturday afternoon. addressing the ceremony, yoshinori maeda, chairman of the japan gymnastic association, expressed the wish that the friendship between the japanese and chinese people would be strengthened through the contest. lu wen-chun, head of the chinese gymnastic delegation, said: "we come to japan for friendship and study. we hope that we can contribute to the friendship between the chinese and japanese people from generation to generation by exchanging gymnastic skill."

masanori oba, vice-mayor of yokohama, kyuhei muraoka, standing director of the japan-china cultural exchange association, and others attended the opening ceremony and watched the contest.

the japanese team won the men's group title and shigeru kasamatsu won the men's single title; the chinese team won the women's group title and chiang shao-yi won the women's single title.

CHINA AND LAOS

A Feature from Laos: Vietnam to Muong Vang Say, A Victorious City

(NCNA-English Peking, Jul. 8, 1974)

"visit to muong vang say, a victorious city" is a feature from laos written by the chinese journalists' delegation.

in june we visited muong vang say, which means "victorious city", a new name on the map of laos that is a centre of world-wide attention, a place that all of the three million lao people desire to visit and hear about. it is in muong vang say that the central committee of the lao patriotic front is housed.

glorious fighting course

located 50 kilometres southeast of sam neua and known in the past as na cay, muong vang say was a tiny hill hamlet but in the past decade, it became the headquarters of the

lao patriotic front, and witnessed to illuminating chapters in the annals of the lao revolution. prince souphanouvong and other leaders of the front lived and worked there. from the caves that were their headquarters they exercised leadership and command over the lao patriotic armed forces and people to carry out the great war against u.s. aggression and for national salvation.

this victorious city is the pride of the lao people. in the years of war and at the time when the u.s. planes were bombing round-the-clock, one combat order after another was issued from the iron-like caves. defying brutal force and sparing no sacrifices, the lao people fought back resolutely against the wanton bombing by the u.s. aggressors, who unloaded several million tons of bombs on laos. the laotian people shot down or damaged some one thousand enemy planes, valiantly repulsed the enemy's wild attacks on the liberated areas, and wiped out large numbers of enemy troops. they shattered the u.s. imperialist intrigue of "laosization" of the war. with their lives and their blood, the lao people defended and consolidated the liberated areas in the fight to safeguard laos' independence and sovereignty. the liberated areas, which cover four-fifths of the country's territory and hold one half of the country's population, have been joined into one zone. vientiane, the capital, and luang prabang, residence of the king of laos, have been neutralized in accordance with the vientiane agreement and its protocol. the provisional national union government and the national coalition political council have come into being. these are the great victories won by the lao people through their long and heroic struggle.

muong vang say, the city of victory, stands as a brilliant milestone on the laotian people's road to revolution. over the past one hundred years or so, the lao people, advancing wave upon wave, put up a protracted, arduous and courageous struggle for their nation's independence and liberation. in 1949, through their experiences in struggle, they found the way to build up a people's army, carry out people's war and persist in armed struggle. in january 20 of the same year, the "lat savong" armed forces, the first people's armed forces in laos, were created in lao hong, a village in the mountains, over one hundred kilometres northeast of muong vang say. this marked the start of the second anti-french war, proving that a single spark can start a prairie fire. in the past 20 years and more, the lao people's armed forces, developing and maturing in the flames of war, have become strong as steel. they come from the people and rely on them. displaying the might of people's war, they drove out the french colonialists, defeated the outwardly strong forces of u.s. imperialism and won a people's victory.

in muong vang say, we visited the indomitable lao people's liberation army. we also interviewed veterans of the bolovens plateau battles in the south, the heroes who took part in the action to liberate nam tha, an important town in the north, the brave fighters who liberated the plain of jars and defended the mountain phou khout, and the women-gunners

who fought for the recovery of sala phou khoun, an important passage on highway 13. we dropped in on an anti-aircraft battalion, which engaged in more than 1,000 operations and had a record of shooting down 285 enemy planes and damaging 149 others, the recipient of many awards granted by the central committee of the lao patriotic front and the high command of the lao people's liberation army.

the lao people are an heroic people, the lao people's liberation army an heroic army. their struggle and victories have set a fine example for the world people, and the third world in particular, that a weak nation can defeat a strong, a small nation can defeat a big.

a moving scene

in muong vang say, we found a moving and a flourishing scene with factories for machinery, electric power, automobile-repairs, textile, sewing-machines, medicine and printing, all under the management of the central committee. shops, hospitals and guest-houses are operating. schools are open and in full function for the study of politics, military affairs, health and medicine, arts and training teachers. the newspapers "lao haksat" and "kongthap potpoi pasason" (liberation army) are printed here and distributed throughout the liberated zone. the "khaosan pathet lao" news agency and the "pathet lao radio" are also centred here.

the city is fast becoming the political, economic and cultural centre of the liberated zone of laos.

self-reliance and hard work are the glorious tradition of the lao patriotic armed forces and people. cadres, fighters and members of the families of the organizations and army units all take part in production and labour. responding to the call of the central committee, they work in the fields in their spare time to produce corn and vegetables to relieve the burden on the people.

since peace was restored last year, over a million people in the liberated areas, inspired by the revolutionary spirit of muong vang say, have launched mass movements to heal the war wounds and rebuild their homes. in sam neua liberated area, people who removed to mountains and jungles in wartime have returned to their homes and built new hamlets on the ruins. while visiting there we saw the cadres, fighters and villagers building roads and bridges. the early rice had turned the fields golden.

today, every field of social life in the liberated areas has been rapidly restored and developed. the people's living standards have been greatly improved. the cultivated land in the liberated areas has been expanded from 160,000 hectares to over 200,000 hectares. the grain output has been increased by 30 to 50 percent above previous levels by building water conservancy projects, improving farming methods and introducing double-cropping in rice growing. many places have become self-sufficient in the main and

some others have been able to produce surplus grain. the industry in the liberated areas was a blank in the past, but, now, many medium and small factories have been built and the handicraft has made a big progress there. in the past, the liberated areas depended entirely on imported salt, but, now, many places produce sufficient salt to meet their need. the education, culture and health services are also flourishing. there are over 20 middle schools and more than 2,000 primary schools for school-age children. anti-illiteracy classes have also been set up for the adults. every district in the liberated areas has at least one hospital and every village has a clinic. the people support the lao patriotic front, grateful to it for the new life it has brought them.

vigilantly safeguarding victory

during our stay in muong vang say, the lao comrades-in-arms told us that in vientiane the ultra-rightists, supported by the u.s. imperialists, were still doing their utmost to obstruct the implementation of the vientiane agreement and its protocol. at the cease-fire landmarks, the rightist troops repeatedly stir up provocations to sabotage the cease-fire. the united states and thailand have not yet completely withdrawn their military personnel from laos. the struggle is still acute and complex.

against the schemes and sabotage of the imperialists and the ultra-rightists, the lao patriotic army and people draw on their abundant fighting experiences to maintain high vigilance. among the heroic defenders in muong vang say, we met a fighter named ban kiu who had joined the regrouped pathet lao fighting units in sam neua and phong saly in 1954, and had also experienced the temporary peace in 1957 and 1962 when the coalition governments had twice before been created. "now, peace has been restored once again in laos, but peace is not yet consolidated." he said, "the enemy are still playing at schemes and attempting to sabotage the agreement. we must hold on to our guns; if the ultra-rightists dare to invade our liberated areas, we shall resolutely and completely wipe them out."

today, the situation in laos is excellent. the people in the liberated areas are advancing in their victorious forward march.

CHINA AND NIGERIA

Chinese Table Tennis Team Leaves Nigeria for Sierra Leone

(NCNA-English Lagos, Jul. 7, 1974)

the chinese table tennis team headed by chang hsing and chou lan-sun left here for freetown, capital of serra leone, today.

they were seen off at the airport by a. efunkoya, president of the nigerian table tennis association and other officials of the association. chinese ambassador feng yu-chiu was also present.

the chinese players arrived here on june 8 for a friendly visit. during their stay in this country, they visited 11 cities and played friendly matches with nigerian players of various states. they also participated in the 5th all nigeria open table tennis championships held here.

CHINA AND PERU

Peruvian and Peking Women's Volleyball Teams Play Friendly Match in Peking

(NCNA-English Peking, Jul. 7, 1974)

the peruvian national women's volleyball team led by carlos saez balarezo played its first friendly match here with the peking women's volleyball team in the capital indoor stadium this evening.

the fairly good skill of play shown by the women volleyballers of china and peru won enthusiastic cheers from the capacity crowd of 18,000 spectators.

watching the friendly match were chao cheng-hung, a leading member of the all-china sports federation; chang chih-huai, a leading member of the chinese volleyball association; and leading members of other chinese departments concerned; as well as eduardo valdez, peruvian ambassador to china, and his wife.

the peking women's team combined their hard smashes with drop shots right from the opening whistle and won the first set 15-11. in the second set the guest team improved its defence by breaking the host team's tactic of interspersing hard drives with short drops. its powerful smashes and tight blocking brought much pressure to bear upon the host team. the guest team had an early lead at 8-1, but the peking team caught up steadily. the two sides then engaged in a tenacious

duel, and the score tied all the way from 10-all to 14-all. the guest team finally won the set 16-14. packing increasing power behind their hits, the peruvian women volleyballers went on to win the next two sets and the match.

CHINA AND ROMANIA

Chinese Ambassador to Romania Gives Reception Onboard Chinese Freighter

(NCNA-English Bucharest, Jul. 6, 1974)

li ting-chuan, chinese ambassador to romania, gave a reception at the port of constanta yesterday evening for the first voyage to romania of a chinese 10,000 ton ocean-going freighter "feng qing".

after sailing 15,000 nautical miles, the freighter "feng qing" successfully arrived in the port of constanta on june 27.

the reception was held onboard the freighter. it was attended by vasile vilcu, member of the executive committee of the central committee of the romanian communist party, first secretary of the constanta county committee of the r.c.p. and chairman of the people's council of constanta county; petre nicolae, first secretary of the constanta city committee of the r.c.p.; nicolae zeicu, general manager of the romanian maritime transport company; as well as leading members of the departments concerned in the constanta county and city.

the reception proceeded in a cordial and friendly atmosphere.

before the reception, vilcu and other romanian comrades accompanied by ambassador li ting-chuan made the rounds of the freighter "feng qing" which was designed and built entirely by the chinese.

CHINA AND SRI LANKA

Sri Lanka Youth Delegation Leaves Peking

(NCNA-English Peking, Jul. 8, 1974)

the sri lanka youth delegation led by anura bandaranaike, chief organizer of the youth organization of the sri lanka freedom party, wound up its friendly visit to china and left here by air today.

the delegation was seen off at the airport by leading members of departments concerned chia hsueh-chien and yu chung-hao. present also were sri lanka ambassador to china r.l.a.i. karannagoda and embassy officials.

the sri lanka guests visited factories, rural people's communes, schools, scenic spots, and places of historical interest in peking, kwangchow and tientsin. they also toured the tachai production brigade in shansi province.

delegation leader bandaranaike and ambassador karannagoda gave a cocktail party and a banquet in peking respectively. yang chi, vice-president of the chinese people's association for friendship with foreign countries, was among those present on the occasions.

CHINA AND TOGO

Chinese and Togolese Football Players Hold Friendly Match in Peking

(NCNA-English Peking, Jul. 7, 1974)

the togolese football selection opened its china match tour at a friendly contest with the chinese football team in the peking workers' stadium here this evening. 80,000 spectators braved the rain to watch the match and extended a warm welcome to the togolese friends coming from afar.

among the spectators were ngapo ngawang jigmé, vice-chairman of the standing committee of the national people's congress; li ching-chuan, a leading member of the chinese physical culture and sports commission; ho ying, vice-minister of foreign affairs; and chao hsi-wu, a leading member of the chinese football association. prior to the match, they met and had a friendly conversation with nambou yao, leader of the togolese football selection, and gabriel dodji pedanou, charge d'affaires ad interim of the togolese embassy here, and his wife. vice-chairman ngapo ngawang jigme and others also stepped down from the rostrum to meet the coaches and players of both sides, cordially shook hands with them and posed with them for photographs.

the togolese players have a fairly balanced development in individual skill and they showed great tenacity in this evening's match. they pressed ahead quickly from both wings and the centre and made two goals after breaking through the opponents' defence.

the host team took full advantage of fast-breaks through the wingers and scored four goals during the whole match. the excellent skill and courageous spirit shown by both sides drew repeated warm applause from the spectators. an atmosphere of friendship and unity between the people and sportsmen of china and togo prevailed over the turf.

CHINA AND US

Li En-chiu Meets American Friends

(NCNA-English Peking, Jul. 8, 1974)

li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, today met and had a friendly conversation with all members of the student-teachers delegation from the u.s. hawaii-china people's friendship association led by jerrold yeu-quong chun.

the american friends arrived in china on june 19. they toured kwangchow, changsha, shaoshan, hangchow, shanghai and nanking.

while in peking, the american friends were guests at a banquet given by yang kung-su, a leading member of the china international travel service. they will soon leave here for home.

Chinese Wushu Delegation Gives Performances in New York

(NCNA-English New York, Jul. 7, 1974)

the chinese wushu (traditional chinese boxing and sword play) delegation has given four performances to the warm welcome of 17,000 spectators since its arrival here on july 2.

the spectators were deeply attracted by the performance of traditional chinese physical culture like boxing, broad sword play, spear play, sword play and cudgel play. applause burst out round after round. one of them

said, "it is a sort of dancing, an art, a beauty exclamation wonderful exclamation" many spectators congratulated the chinese sportsmen.

permanent representatives or observers of dozens of countries to the united nations watched the perfcrmances. among them were permanent representatives of albania, mauritania, pakistan and romania and the permanent observer of the democratic people's republic of korea.

chuang yen, chinese deputy permanent representative to u.n., gave a reception on the evening of july 3 on the occasion of the chinese wushu delegation's visit to new york city. over a hundred noted people from the city's various circles attended the reception to show their warm welcome to the chinese sportsmen.

CHINA AND VIETNAM

Chinese Swimming Team Leaves for Vietnam

(NCNA-English Nanning, Jul. 8, 1974)

a chinese swimming team with huang ching-kuang as the leader and lu su as the deputy leader left here by train today for a friendly visit to the democratic republic of viet nam.

it was seen off at the railway station by hsu chi-hai, standing committee member of the revolutionary committee of the kwangsi chuang autonomous region, and nguyen khoi, vice-consul of the d.r.v.n. consulate-general in nanning.

CHINA AND YEMEN (PDRY)

Peking Reception Welcomes Football Team from People's Democratic Republic of Yemen

(NCNA-English Peking, Jul. 8, 1974)

the chinese football association hosted a reception here this evening to welcome the national football team from the people's democratic republic of yemen led by nasr abdo rahman shadhli, vice-president of the central high sports council, on its friendly match tour of china.

present were yao hsiao-cheng, a leading member of the chinese physical culture and sports commission; chang lien-hua, a leading member of the chinese football association; leading members of other organizations concerned and chinese football players.

alawi abdul-rahman assakaff, p.d.r.y. ambassador to china, was among the guests.

the football team arrived here yesterday.

CHINA AND ZAIRE

President Mobutu Receives Chinese Ambassador

(NCNA-English Kinshasa, Jul. 7, 1974)

president mobutu sese seko of the republic of zaire received chinese ambassador kung ta-fei in the presidential office on july 4.

they had a friendly talk and dined together.

chief adviser to the presidency of the republic mokolo wa mpombo was also present on the occasion.

END

U.S. DEPARTMENT OF COMMERCE
National Technical Information Service
Springfield, Va. 22151

OFFICIAL BUSINESS

PRINTED MATTER

AN EQUAL OPPORTUNITY EMPLOYER

POSTAGE AND FEES PAID
U.S. DEPARTMENT OF COMMERCE

211

U.S.MAIL

CMP
UNIV ILLINOIS LIB AT CHICAGO CIRCLE X741231 001
LIB SERIALS SEC
BOX 8198
CHICAGO IL 60680